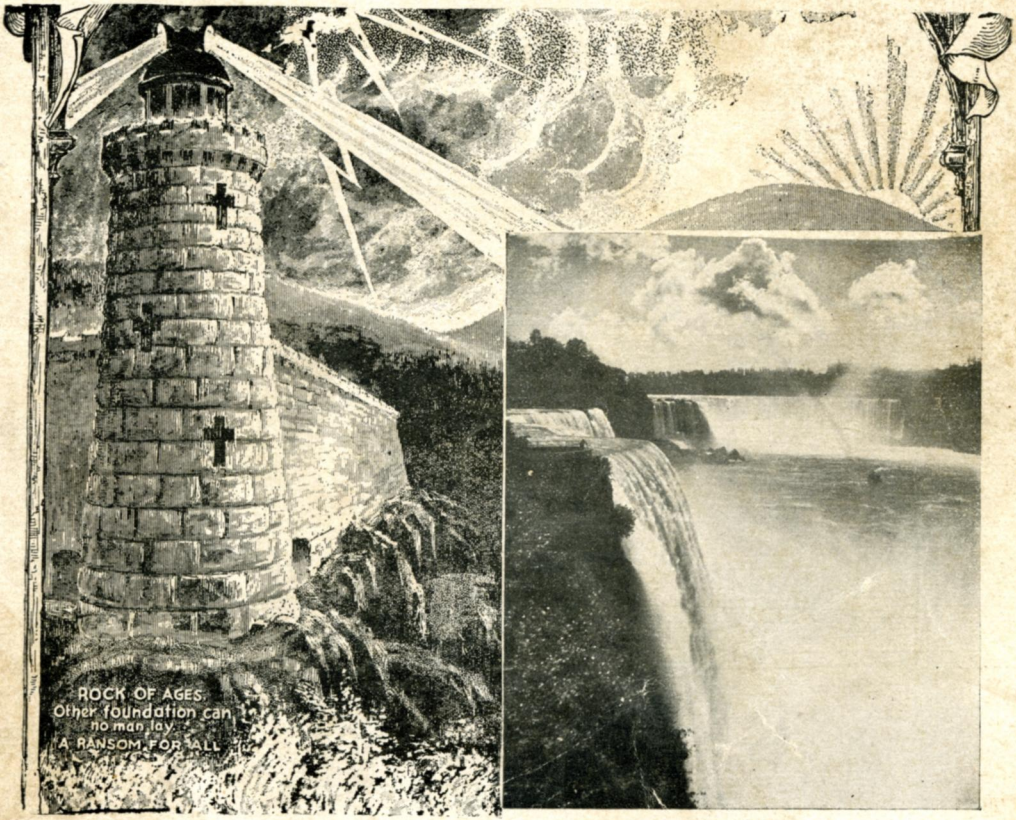
Souvenir

(Notes from)

Watch Tower Bible and Tract Society's Convention



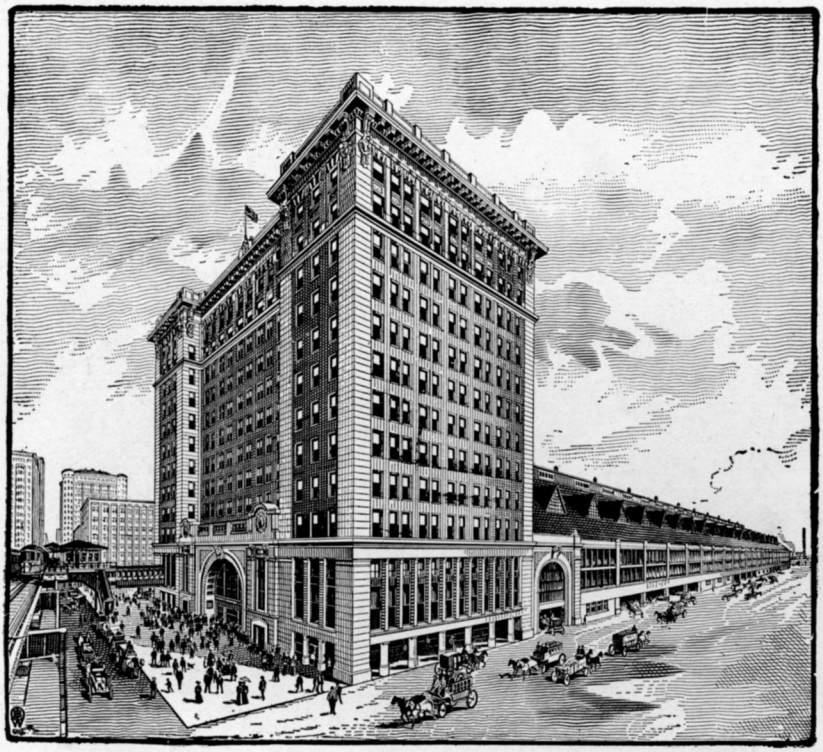
Niagara Falls, N. Y.

July 8, 9, 10, 11

1905

THE CHICAGO PARTY STARTED

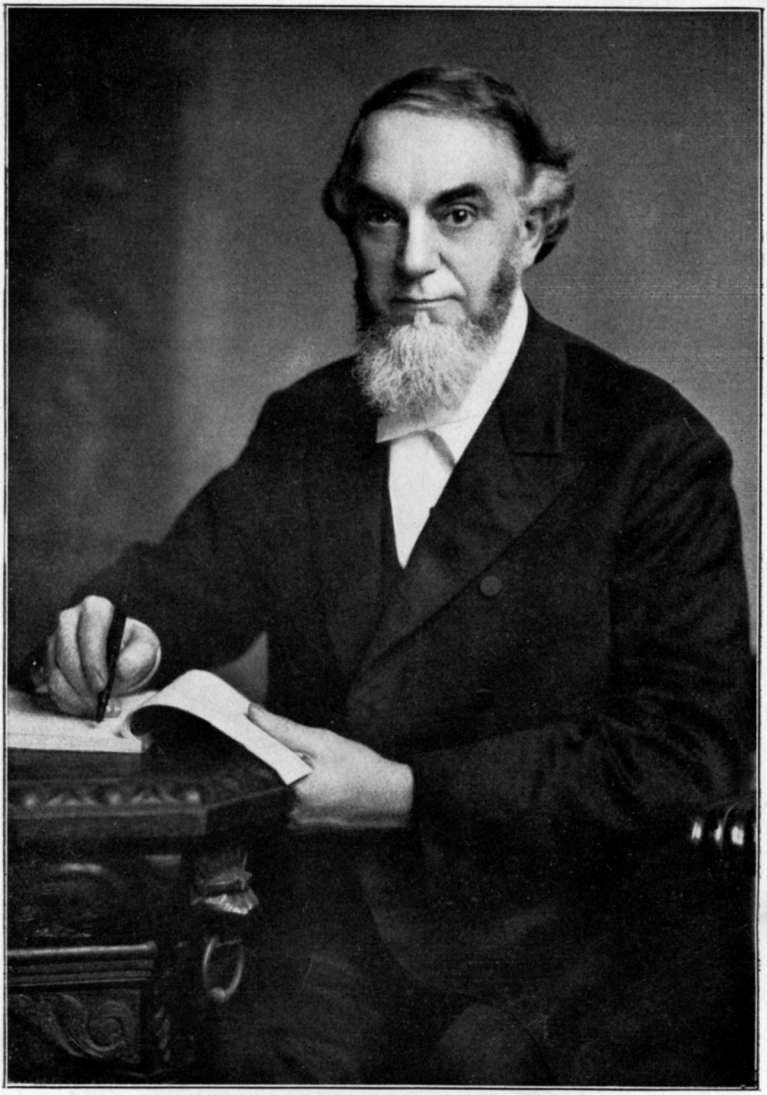
FROM



THE NEW

LA SALLE STREET DEPOT

CHICAGO, ILL.



CHARLES T. RUSSELL

President—Watch Tower Bible and Tract Society,
Editor—Zion's Watch Tower and Herald of Christ's Presence,
Author—"Millennial Dawn" Series of Bible Helps,
Pastor—Bible House Chapel, Allegheny, Pa.

DEAR FRIENDS: This is not an official report by the Watch Tower Bible & Tract Society, but merely notes on the sermons, incidents and circumstances connected with the

WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION

AT

NIAGARA FALLS, N. Y.

JULY 8, 9, 10, 11

1905

This report is gotten up with the hope that some of the dear friends in places, from which no representative went to the Convention, might share, with those who were privileged to be present in person, at least some crumbs of the feast of fat things which were spread so bountifully before us, as "meat in due season," for the household of faith.

Credit is due to a few of the friends whose assistance made it possible to get out this report and thus bless many others. Credit is also due to the Natural Food Co. for their kindness in allowing us to use cuts of their wonderful building and also of the Falls.

Please send these notes, **cover and all,** from friend to friend of the truth. Keep them going and may the Lord's blessing go with them.

Yours in fellowship and service, L. W. JONES,

Chicago, Illinois, U. S. A. 2024 Washington Boul.

Notes on the Sermons, Incidents and Circumstances

Connected with the

WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION

At

Niagara Falls, N. Y., July 8, 9, 10, 11, 1905

ABOUT 1 o'clock, Thursday, July 6, the friends began to gather in the new, large LaSalle street depot in Chicago, and after much greeting each procured about a yard of paper, called a ticket, boarded a special car reserved for us, and were soon on the way to the convention, to which so many had looked forward, hoping they might be permitted to attend. Our party consisted of the following persons:

CHICAGO.

Brothers—	Sisters—
G. F. Gustafson	Florence Snyder
John Spietz	Hulda Jacobson
Jona Johnson	L. Spietz
Jacob Christensen	M. L. McPhail
John A. Peterson	Laura McPhail
O. K. Jones, Jr.	Mabel Jones
John T. Read	E. M. Benjamin
Oscar Magnuson	Irene Magnuson
G. A. Aldine	Della Snyder
Olgot Holmgren	F. Orloff
L. W. Jones	Etta C. Jones
Harry Manning	Geo. Keutzer
Geo. Fisher	Martha Hastings
Frank S. Perry	Mary A. Perry
	Madge Jones
	Mary Ansley
	Mary Axley
	Anna Williams
	Mary Rockwood
	Hazel M. Perry
	Flora L. Baker

CARPENTERSVILLE, ILL.

Henry Baker	Edith M. Baker
	Grace E. Baker
	Florence L. Russell

LIBERTYVILLE, ILL.

Earl C. and Forest Dymond

ELGIN, ILL.

A. T. Metz	Clara J. McConaty

ROCKFORD, ILL.

Emert Anderson	Rose Anderson

WILMINGTON, ILL.

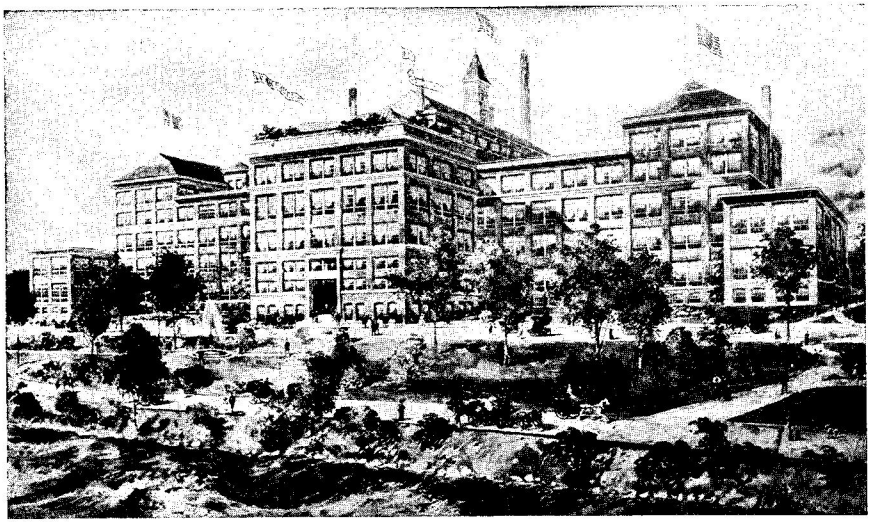
Charles S. Osburn	Emma Osburn

OUR trip of about 18 hours was a prelude to the convention itself, for we had a grand time in fellowship, singing "Zion's Glad Songs," distributing tracts, etc.

We reached Buffalo about 9 o'clock Friday morning, changing cars for Niagara, and arrived there about 10 o'clock. On getting off the train we found Bro. J. H. Cole and others there to welcome and guide us to the convention hall. After walking about six blocks through a very pretty residence section of the city we arrived at the hall, were ushered into the large reception parlor, greeted the friends and met Bro. A. E. Williamson, chairman of the convention. We then received our assignment for rooms, where we at once went, cleaned up and prepared ourselves for the blessings that were in store for us.

Right here it would not be amiss to speak of the

HOME OF SHREDDED WHEAT



THE NATURAL FOOD CONSERVATORY

BUFFALO AVENUE, BETWEEN FOURTH AND SIXTH STREETS

NIAGARA FALLS, N. Y.

In this wonderful and beautiful building were the Convention Hall, Reception Parlor and other conveniences, which were turned over to us for the use of the Convention, FREE OF ALL CHARGES, by the NATURAL FOOD COMPANY.

THE home of shredded wheat — the finest, largest and most hygienic building in the world devoted to food production—stands in the heart of the residence district of Niagara Falls, far away from the smoke and dust of factory and railroad, fronting the rapids of Niagara River and within sound of the rush and roar of the great cataract.

This noble structure, with the sunlight streaming in through thirty thousand lights of glass, flooding every nook and corner with cleansing rays, is dedicated to the scientific truth that "a grain of wheat contains all of the elements of a complete and perfect food for man."

Here in this industrial palace of white tiling, marble and mosaics, visited every year by nearly one hundred thousand pilgrims to the Falls, are made every day over a million and a quarter Shredded Whole Wheat Biscuits.

From 1,500 to 2,000 bushels of wheat are used every day in this work, nothing being taken from and nothing being added to the wheat. The grain is first carried to the top of the building to the cleaning room, where it passes through ingenious devices that remove from it every particle of dust, sand, chaff, rock, cockle and other foreign substances, dropping it clean into tanks of sterilized water. There are 20 of these machines, each doing its special work of cleaning.

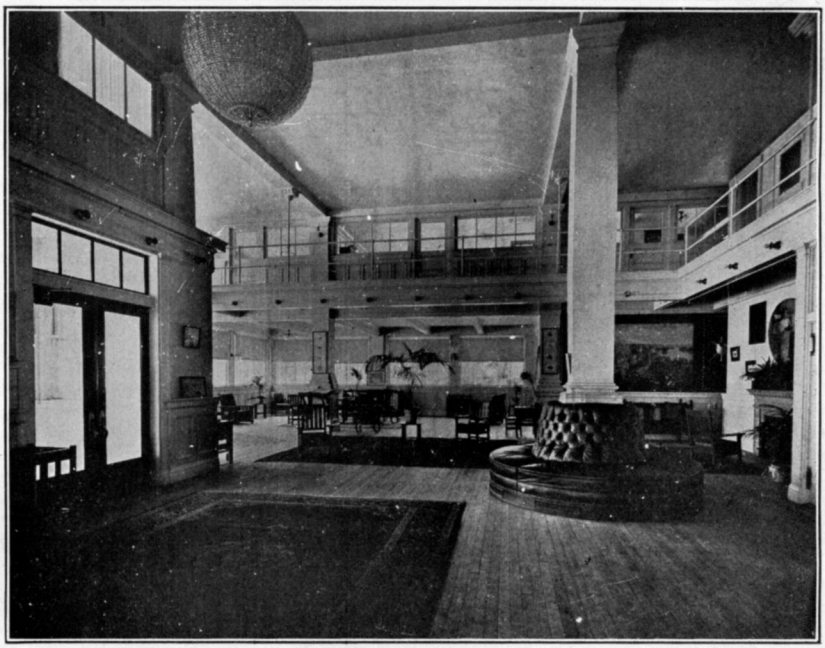
The swelled and softened kernels are then spread on clean cloths and exposed to cool air for 14 hours, being turned from time to time with paddles until ready to feed into the hoppers for the great shredding machines, each 80 feet long and consisting of 36 pairs of

corrugated rollers. The wheat kernels are caught between these rollers and drawn out into fine porous shreds, laying layer upon layer, until the thickness of a biscuit is formed, when the long band of white filaments is brought into a cutting device, which separates them into oblong cakes and drops them into pans holding 48 biscuits each. The pan is then placed in the arms of a large drum, shaped like a Ferris wheel, which revolves in an immense oven until the biscuits are baked brown, but they are still damp inside, so are passed through a second long oven. They move slowly and it requires about three hours for them to pass through the long oven, but when they come out they are thoroughly dry, and then they go to the packing tables, where they are put into boxes by girls, and this is the only time in the whole process that the biscuits are touched by the hands of anyone. Previous to visiting this institution we had used some of their product, but not knowing how it was made or whether adulterated we had formed no special liking for it. After seeing such a process and realizing what wheat is many of us began at once to incorporate Shredded Whole Wheat Biscuits in our diet. Purity and cleanliness seem to be the watchwords of the Natural Food Company.

Let us go back to the Home of Shredded Wheat. We refer to this building and the work done in it at considerable length because we think we see in it foreshadowings of restitution blessings, both in the product and in the manner of treating the employees.

The more you know about the plant and the process the better you will like the Shredded Wheat products. Why does the Natural Food Company keep "open house" for the thousands of visitors to Niagara Falls? Because nearly every one who visits this model plant and notes its spotless cleanliness and the scrupulous care with which the purity and healthfulness are guarded becomes a consumer of Shredded Whole Wheat Biscuit. He gets the "Shredded Wheat Habit." An industrial building that is visited by so many thousand people every year is worth knowing something about, and we are glad to in a measure reciprocate the kindness of the company to the convention in general by incorporating some facts concerning them in this report.

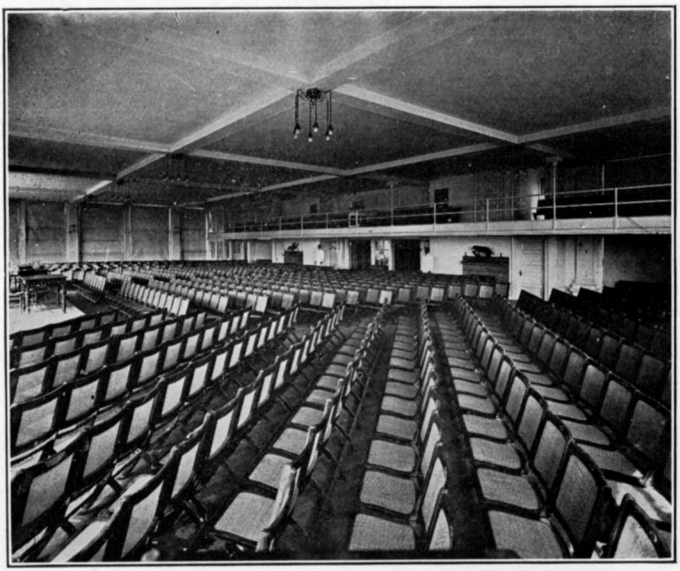
Certain factory ideals have been attained in this building which make it unique among the industrial plants of the world. Mere figures give a very inadequate idea of the noble proportions of this building. They do not tell the story of the architectural symmetry, its costly equipment or its perfect adaptation to the work of making the cleanest and most healthful food product on earth. Those who like figures, however, will be interested in knowing that the Natural Food Conservatory is 463 feet in length by 66 in depth, contains 3,000 tons of steel and 200 tons of marble. Its beauty is greatly enhanced by the 844 windows, with their 30,000 lights of glass, making it indeed a veritable "crystal palace." The building is entered through a large foyer, on either side of which are writ-



Foyer, or Reception Hall

ing and reading rooms for guests, furnished with beautiful rugs and sumptuous weathered-oak, leather-upholstered furniture. From the middle of the ceiling hangs a pendant, a great crystal ball, inside of which are 36 electric lights. At the base of the vast columns supporting the ceiling are upholstered settees. In one end of the foyer dainty "demonstration lunches" are served to visitors, and here may be found guides to pilot visitors through the building. The gallery around the foyer, as well as the floor above, are taken up with administration, publicity and accounting offices.

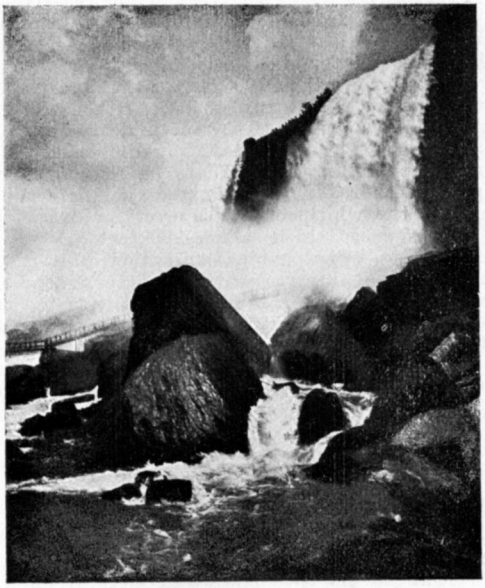
On the fourth floor is a convention hall or auditorium with a seating capacity of 1,080, though on Sunday afternoon about 1,200 crowded in to hear Bro. Russell, who gave the principal address of the convention.



Auditorium or Convention Hall (Seating 1080)

The building is electric-lighted throughout, and has all modern conveniences in keeping with the other handsome appointments. There are elaborate lavatories and bath rooms finished in marble and mosaics at a cost of $100,000; these are provided with not only hot and cold water, but with needle and shower baths. These are for the use of all of the employees of the company, who are furnished with soap, towels, etc., free of charge and are given one hour a week, with pay, for bathing purposes, and are permitted to take other baths before and after working hours and at the noon hour if they wish. The woodwook of the entire building is of white enamel and is kept immaculately clean. The windows are double glazed, making them dust proof. The pure air, filtered through sieves, is forced through the structure by means of great suction fans and ventilator shafts. It would require a good-sized booklet to describe the many departments of "welfare work" carried on by this company to guard the health of their employees and to secure their comfort, contentment and intellectual and moral improvement. The company not only provides a locker for each employee, costly lavatories and baths and hygienic noonday lunches, but also maintains a circulating library, and gives them access to hundreds of other periodicals. It provides addresses by men and women of note, classes in English composition, essay contests, cooking school, sewing school, boys' vegetable gardens, with cash prizes for the best work and children's play-grounds. It furnishes the girls in the manufacturing section with caps, aprons and sleeves free, and they are also provided with chairs which have foot and back rests. They are allowed fifteen minutes morning and afternoon for rest and recreation.

The company gets its power from Niagara Falls. The "harnessing" of this mighty cataract to the wheels of industry was made possible by the electrical power transmission. It is this great engineering triumph which makes the Natural Food Conservatory a beehive of industry by day and a palace of electric beauty by night. Thus the most wonderful achievement of modern electrical science is yoked to the greatest of dietetic science. Nature's greatest wonder is providing the world with Nature's greatest food product, and here was held the best convention of Bible students the world has ever known.



Cave of Winds and Rock of Ages

AS the convention was not to open until the next day, Saturday, many of the friends went in the afternoon to see the wonderful Niagara Falls.

Walking about a block through the Natural Food Company's park we arrived at the shore of Niagara River, about a mile above the Falls. Here the water is calm, without any suspicion of the disturbance further on, except for the roar that could be heard even up there, and for a faint view of the rapids in the distance. From this point in front of the Natural Food Company's Conservatory to the Falls themselves along the American side of the river is the Government park, kept in the nicest kind of order by the Government, and which offered a most delightful walk while viewing the rapids and falls. The entire view must be seen again and again to be appreciated.

The fall of the Niagara River from the head of the rapids, three-quarters of a mile above the cataract, to the edge of the precipice, is nearly 60 feet, the velocity of the current varying from seven to 27 miles an hour. No words can describe the grandeur of this sight to the visitor as he stands upon the brink of the current above the falls and looks out across the tossing, foaming stretch of water, a very emblem of chaos itself. All the shades of green and violet are displayed in the colorings of the water, while spread over it, like a network of filmy lace that rises and falls with the tumultuous heaving of the water's bosom, is the white foam and spray and mist. A walk of about three-quarters of a mile along the edge of these grand, sublime, yet awful rapids brings us to the falls themselves.

The American and Canadian falls are divided by Goat Island, which is reached from the American side only, and is connected with the mainland by a beautiful stone bridge, which takes the place of several crude structures that served as passageways the past three-quarters of a century. Many have wondered how a bridge could be built across these awful rapids. The piers were formed first by building a massive abutment of timber on the water's edge, from which were projected enormously long and heavy beams of timber. These were secured by great piles of stone, and their outer ends rendered steady by stilts thrust into the bottom of the river. A platform was then built, loaded with stone and then sunk, and on this a pier was built.

No view of the fall is so terrifying as that of standing on Prospect Point, a jutting rock which is perched on the very brink of the American fall. It was at this very point, after the convention was over, that a party of about 60 one evening and about 125 the next evening went down to, viewed the falls by moonlight and had a little song service; our dear Brother Frank Draper being with us both evenings, and our dear Brother W. Hope Hay being with us the first evening. The majesty and overwhelming grandeur of the sight from this spot can never be forgotten by those who have witnessed it. Not five feet away is the very brink of the fall, over which the waters pour in resistless might. The whole sweep of the catract's brink is visible from this point. The line of the precipice over which the waters sweep is jagged and irregular, and causes the spray to dash out in great spurts, as though some titanic hand were tossing the water from hidden depths. Here and there where the rocks come near the surface, their ebony outlines can be seen beneath the crystal whiteness of the flood. There has never been an accident at this point, though the entire falls are said to claim about 50 victims each year. More than one mortal (not immortal) tired of life or fascinated by the sight has sought death by leaping into the flood. A stout railing encircles Prospect Point, which is part of Prospect Park, a beautiful spot containing about ten acres.

It is estimated that 275,000 cubic feet of water pass over these falls every second.

The present height of the American falls is 161 feet, while the Canadian side is 158, a discrepancy which is caused by the slope of the land. For three-quarters of a mile above the falls the river drops 60 feet, the falls themselves about 160 feet, while the river at the foot of the falls is 180 feet, making a total depth from the beginning of the rapids to the bottom of the river of 300 feet.

Below the falls the water is again calm and quiet for about two miles, when we come to the lower rapids. At this point the river is not more than 100 yards wide, and through this narrow defile the united water of Lakes Superior, Michigan, St. Clair, Huron and Erie go thundering by at the estimated speed of 27 miles an hour. The roar is deafening. The force of the water is like the rage of some imprisoned Titan, who, struggling beneath the flood, tosses the water in snowy spray and angry billows from 20 to 30 feet above the head of the spectator standing securely upon the shore. It is estimated that fifteen hundred million cubic feet of water rush through the whirlpool rapids every minute. The depth of the water here is problematical; it is supposed to be about 300 feet.

The whirlpool is about a mile below the rapids. The popular conception of it is that of a maelstrom, a vortex of water swirling in gradual narrowing circles to a depressed center. Instead of this the force of the water pouring into the basin raises it in the middle to a distance of three feet above the outer surface. The whirlpool is the natural result of the mighty body of water rushing into a confined space, seeking an outlet. Bodies, drift-wood and everything that finds its way into the whirlpool circles around for days, and perhaps is never gotten out. Below this whirlpool the water is again calm and flows on through a country with rich farms and orchards.

THIS whole picture, from beginning to end, presented to the truth people a picture of the plan of the ages. First, the river above the falls is calm, as was the world of mankind originally, soon they began to get into more and more trouble, as illustrated by the upper rapids, then we see mankind coming to an awful time of trouble, such as the world never saw, no, nor ever shall see again, said our Saviour. The trouble

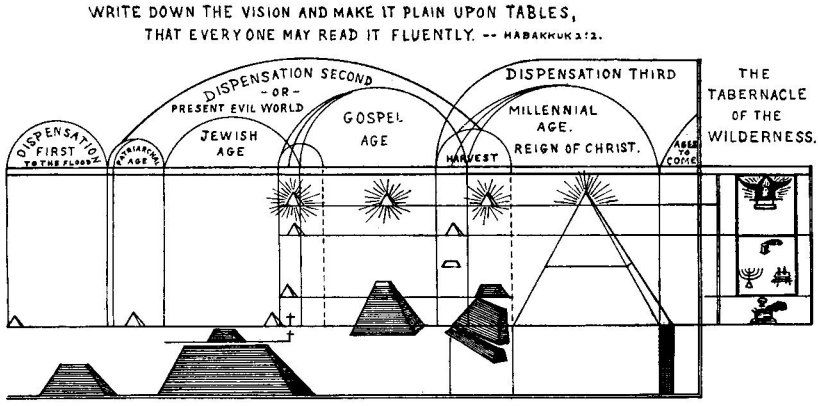


CHART OF THE AGES.

will be caused by a division of the people because of their selfishness and waywardness; this is illustrated by Goat Island, which is well named, as the goat is noted for its selfishness and waywardness. Then the whole torrent goes over the falls into the river below. Then as the water is quiet for about two miles it illustrates the peaceful condition of the world during the Millennial Age, but toward the end of that age there is more trouble, illustrated by the lower rapids emptying into the whirlpool, illustrative of second death. Below the river flows on peacefully, as will the world during the "Ages of Glory" to follow the Millennial Age.

We felt that the Lord was exceedingly good to us in combining so many earthly blessings, such as the Natural Food Conservatory, the beautiful Niagara Falls and rapids, etc., with the rich feast of spiritual things and delightful fellowship with the brethren from all parts of the country.

CONVENTION OF BELIEVERS

in the

ATONEMENT-SACRIFICE OF CHRIST,

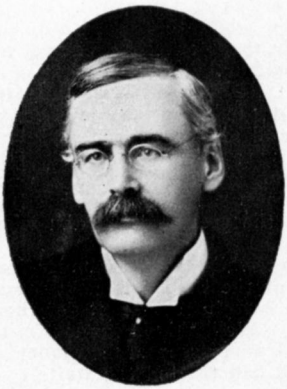
Saturday, July 8.

AT about 8 o'clock the friends began to gather in the reception parlor of Natural Food Conservatory and greet one another, and watch for the arrivals of others, for every train brought some new ones.

One of the first questions asked by many was, "When will Brother Russell be here?" Bro. Williamson replied that when he left Allegheny Bro. Russell intended to arrive Sunday morning. But who should we meet Saturday morning but Bro. Russell himself. He said he had been thinking the matter over, how many friends there would be to meet, etc., so he decided to be with us Saturday.

The convention was called to order promptly at 10 o'clock by our dear Bro. W. Hope Hay by announcing from the slip, Hymn No. 1, "All Hail the Power of Jesus' Name." Bro. Seeley of Chicago played the piano and Bro. J. H. Cole of Jersey City played the cornet.

Bro. E. D. Sexton then offered prayer, thanking God for the privilege of being present, for the fellowship, and asking a blessing upon the whole convention; also for those at home who could not be present in person; also for a blessing upon the sick and afflicted.



BRO. W. HOPE HAY

BRO. W. HOPE HAY then gave the address of welcome on behalf of the Watch Tower Bible and Tract Society, and at the close of his remarks he introduced Bro. A. E. Williamson, the permanent chairman. A partial report of Bro. Hay's remarks follow:

Brethren of like precious faith, it is my privilege this morning to welcome this convention. I do not know why I should have been chosen to do so, except that I live so near this place and am the only pilgrim living in Canada, so perhaps that is the reason. Our subject is, "Welcoming You to This Convention."

This word "Welcome"—what a wonderfully sweet sound it has, how many good associations are connected with it. There is no other word so good, unless it is the word "Gospel." How sweet they sound together. So, I welcome you today, as mutual believers, mutual sharers in the Gospel. Did you ever stop to think just what the word "Welcome" means? It is an old English word, meaning "will come." So it has the thought of **God's** will that you are here. So, also, **you** had the will to come here. It must have cost you considerable sacrifice to come, you exercised considerable will to come. Five years ago was the first large or general convention, held in Chicago. It was my privilege about that time to be traveling through Minneapolis and St. Paul, and the friends began to collect their nickels and coppers, so as to have enough to go to the convention with. So, you must have had a good deal of will to come here.

Next, we think of those who are unable to be with us today. They have had the will to come, but could not carry the will out. They would have been equally welcome.

Second,—again the old English word, it has the thought of the one coming with the will of the one sending him there. Whose will is it that we are here? It is God's will that we should be here, and it was equally God's will that the others should be at home. Because we are members of the Body of Christ, we have no will of our own, and it is his good will and good pleasure that some of us are here. We see that others are not amongst us; both according to his will, the one Head who rules and governs us all.

Is there any authority in the Scriptures for such meetings as we are having here? Yes, we are told not to neglect the assembling of ourselves together. The Apostle was not referring merely to the early Church, for he says, "As you see the day of judgment draw near," so we realize that especially in regard to ourselves that he is urging us to assemble ourselves. What for? Exhorting one another. Exhorting means the same as comforting, helping, assisting one another.

We read in Malachi the 3d chapter, beginning with the 13th verse: "Your words have been stout against me, saith the Lord. Yet we say, what have we spoken against thee? Ye have said that it is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud

happy; yea, they that work wickedness are set up; yet, they that tempt God are even delivered. Then they that feared the Lord spake often one to another."

Surely this is the condition to-day, a falling away from the Word of God. They are saying that those who have served God are fogotten by him.

Here we have from both the Old and New Testament the direct command from God, through the Prophet and Paul for such meetings as these. So, as we think again of this word "welcome," we are met together according to the will of God, and therefore, we have welcome from him. According to the second meaning, I welcome you myself. We are met to comfort, assist one another. You are welcome to all whom you have come to comfort and assist, etc. You are not only welcome to myself, but also to one another, because this message is to be carried forward from one to another. You are welcome to all the liberties and privileges of the Lord's people. What are those liberties which God gives to his people? Complete freedom from every kind of a command. The assembly in the wilderness met by God's command. They had many hopes and prospects to talk about. As they wandered from day to day, they could comfort and encourage one another, and they were merely a class of servants, who knew not their Lord's will. We meet with complete freedom, to use time and talents, all that we have, in the service of God. How can we serve our Lord and Master? When we have done all things, we are unprofitable servants but **inasmuch as ye have done it unto the least of these, ye have done it unto me.** You are welcome to use all you have for another.

At the opening of this service we sang "All hail the power of Jesus' name." All should honor the Son, even as they honor the Father, so in doing so we are pleasing and honoring the Father, because the Son was the Father's representative.

"They that feared the Lord spake often to one another." What did they speak of? As believers in the atonement, they spoke of our King and Conqueror. What a difference between the thought of our celebration and that of the celebrations of the world. Others celebrate great victories that cost the lives of many others. We celebrate the death of the great King of the Universe, which brought victory for not only those on earth, but for all that are in their graves, for all who are under the sentence of Adam.

He referred to Psalms 33, beginning with the 13th verse, "He fashioneth their hearts alike." He sees that the hearts of all mankind are in need of the great time of trouble, and because of it they will be saved." But the eyes of the Lord are upon them that fear him, upon them that hope in his mercy." "To deliver their souls from death." He is watching a certain class. All our words are simply for the building up of one another. Do not be telling one another all about your troubles. Leave your sorrows behind you, and tell of the good things that the Lord has done and is doing for us at the present time, and what we expect him to do in the future.

Bro. Hay laid special stress upon our words and actions while at the convention, and gave as an illustration the experience of a number while at the St. Louis convention, last year. He said about forty were in the habit of going to a certain restaurant for their meals. Finally some one of them said to one of the waitresses, "Well, this is our last meal with you." She replied that they were all sorry, for they had never seen such wonderful people before, that they seemed to be just like one family and had treated the waiters so nicely. As a result, they were able to give out considerable literature.

And now, dear friends, it is my privilege as temporary chairman to hand over the affairs of this convention to the permanent chairman. He is one whom I know you are all familiar with through the Tower, and so I have the pleasure of introducing to you Bro. A. E. Williamson.

BRO. WILLIAMSON'S RESPONSE.

BROTHERS and Sisters, it gives me a great deal of pleasure and I am sure it gives you a great deal of pleasure to be encouraged by the words of our Brother Hay. I am sure that since we have been thinking of this convention, we have been thinking of the way the Lord would bless everyone that would be associated with this gathering.

My thoughts were running along the great privilege of identifying the members of the Lord's Body. There will be that bond of love and spirit of union, whether you had seen one another or not. I remarked to one of the boys connected with this institution that he had never seen such a company of people as would meet here.

Bro. Williamson said he remembered a remark that Bro. Russell once made, referring to the song, "I love to tell the story, it satisfies my longings as nothing else can do." Bro. Russell said that if any one gets this precious truth and then fails to appreciate the satisfying, sanctifying effect, there is something wrong with his longings. Bro. Williamson said that it does satisfy our longings. Each one of us are going to meet about a thousand people, but we will find there will be the one bond of love and spirit of union. What a great difference in the Great Convention of the Kingdom. They will all have

names that we will all recognize at once. We will know them in the perfect sense. I hope we will have the best side out and be that happy family that the restaurant people and landlady will find we are a different people than they are accustomed to see.

At the close of his remarks he announced Hymn No. 8, "The Old, Old Story."

---

11 A. M.

PRAISE AND TESTIMONY SERVICE.

Conducted by Bro. J. A. Bohnet, of the Bible House.

THIS service was opened by singing No. 25 in "Zion's Glad Songs," entitled "Sunshine." He then called Bro. Russell to the front, who spoke to us for a short time. He said that he had not intended to come until Sunday, but as he told us in the reception room, he got to thinking of how many friends there would be there, and that possibly many would like to consult him, telling him their troubles and asking his advice, etc., so he came Saturday, instead of Sunday. He said that he agreed with Bro. Hay that it was best not to tell each other's troubles to one another, but that if he could be of any help to any, he would be pleased to assist them, and to that end a room in the corner had been assigned to him for an office, which he called the trouble corner. When he returned to his seat, Bro. Bohnet remarked that Bro. Russell had practically admitted that he came to the convention looking for trouble, but that he thought it was because he had so much love for the brethren. We do not know whether Bro. Russell found all the trouble he was looking for or not. If he did, he did not show it, for at the close of the convention he was as smiling as at the beginning, and pronounced it the best convention that had yet been held. He remarked after the convention that his thought now was to have these three day conventions in the future more for the truth friends, and not advertise them for the public, but rather have the one day conventions for the public.

After Bro. Russell finished his remarks, 39 others testified, and many others would have been glad to have done so, had the time been longer. One brother said, "Do you know what I compare the truth people to? Well, I compare them to Chinamen. To Chinamen! Why, what do you compare us to them for? Well, because Chinamen look pretty much alike and if you see a Chinaman, you think you have always known him, for he looks so much like one that you have seen before." So, he said, it seemed to him when the Lord's people meet, it seems as though they had known each other all their lives.

Bro. Sexton arose and said that it was the first time he had ever testified in a large convention, and said he was ten years old (in the truth). That started a number to telling how old they were in the truth, and the ages ranged from a few months to 18 or 20 years. The request was made for those who were then attending their first large convention to raise their hands, and a large number showed by that sign that it was their first convention. Many were the expressions from those who had attended a number of conventions that the Niagara convention was the best yet held.

Bro. McMillan, now at the Bible House, said that he had not intended to go to the convention, but when he saw the train pull out from Allegheny with the friends, he said he took the convention fever, and the only way he could get cured was to come to the convention, which he did the next day. He told me he could stay only a few hours, but I noticed he stayed at least another day. He said that this was the tenth large convention that he had attended and that it was the best.

Another brother rose and said that he had the convention fever, too, but that instead of getting cured, his fever got worse and nothing will help him but to attend more conventions in the future. I expect Bro. McMillan will have a relapse each convention time.

Another brother spoke about the Canadian flag and the United States flag that different people are under, but that we are all under the one banner of Christ.

SATURDAY P. M.

AT 2 o'clock the afternoon session was opened with a praise service, led by Bro. L. W. Jones, of Chicago, Ill. "Zion's Glad Songs" were used, as in all the Praise Services, the leaflets being used at other times. (At the close of the convention the friends were allowed to take away the copies of Zion's Glad Songs, as souvenirs of the convention.) After singing a number of songs, Bro. John T. Read of Chicago favored us by singing a song entitled "A Thousand Years," the congregation joining in the chorus.

At 2:30, Bro. Williamson, chairman, took charge and announced Hymn No. 6, "Jesus Reigns." He then offered prayer and introduced the next speaker, Pilgrim Bro. R. E. Streeter, whose subject was "The Transfer of Earth's Sovereignty," and he spoke in part as follows:

BRO. R. E. STREETER

He used the following verses as his text: Dan. 2:44, 7:13, 27, in regard to the Image, etc., and Ezek. 21:24-27, in regard to Zedekiah and the removal of the typical kingdom from Israel.

You will notice that the theme suggested by these texts is "The transfer of earth's sovereignty." As we look about us today and see the condition of our world, we will be led to realize that the great need of this world is a righteous government; a government that will have for its foundation principle, justice and righteousness of God. A government that will have wise laws and be able to enforce those laws, that will have power to distribute the blessings of the earth to the worthy. This is the great need of our world today. In fact, the whole human history, as it has to do with mankind, has been towards this end, has been to establish a government of this kind.

As we look over the world today, we find that certainly everything indicates that we are at a crisis in history. Those who do not think are unable to see this, but the thinking people realize that we are at a crisis. As to what it is and as to what the outcome of it will be, only those that are acquainted with God's purpose as revealed in His blessed book have any knowledge concerning it. Problems are being discussed today, the solution of which, if they were solved, would necessitate a complete revolution of all the governmental institutions in the world. They are problems which are agitating the minds of men as never before. The politicians and statesmen think all will come out all right, as it has in the past. There have been periods in which similar conditions have prevailed, but not to the same extent as today.

Human governments have been trying to establish their dominion and institute laws for the distribution of earth's blessings equally. We will consider what success they have made: We have different forms of government in the word. The despotic government has all power to do as it pleases, as illustrated in Russia. Have these powers been able to distribute earth's blessings equally among the human family? There is a general dissatisfaction in Russia, and that does not fully express the condition there. Undoubtedly that power is at a crisis, and before many years it will be completely destroyed by the rise of the masses against it.

Again, we are living in a land where we doubtless have the best form of government on the face of the earth. We have those in the position of statesmen who are honest and desirous of carrying out the purpose, as far as they understand what the blessings are. We see in the United States a republic that is supposed to be ruled by the people. What do we find? We find a power that has come up during the past century that bids fair to make this country become greater than any country—that power is money. We see how that large masses of wealth can be accumulated in a few years in the hands of a few.

We have to mark "failure" upon the governments of this world. We see organized labor on the one hand, and emperors and kings of earth, as represented in the money power —the aristocracy—on the other hand.

So, as we trace the history of the world, we begin with Adam in the Garden of Eden, with power, dominion, etc., but we see how he lost his throne and dominion. We see that none have had dominion, in the perfect sense, since that time. Israel, as a nation, had a typical dominion for a short time, but they too finally became so wicked that their last king, Zedekiah, was dethroned from his typical kingship as God's representative. Then the "Times of the Gentiles" began to count, in which the Lord permitted them to have universal dominion, but not as his authorized people. The universal empires of the Gentiles were represented in Nebuchadnezzar's dream, interpreted by Daniel, in which dream was seen the great image, the various parts representing the different universal kingdoms, and that finally a stone cut out without hands, and falling upon the toes of the image, the whole thing was ground to powder, blown away and no place found for it. The stone represented the Church of Christ, being cut out during this Gospel Age. The record of this dream, etc., is found in the second chapter of Daniel. We are now living in the time of the toes of the image, and soon the stone will fall upon the toes, representing the governments of the world, and as a result, the Kingdom of Christ will be established in the earth, and then will earth's blessings be equally distributed among the families of the world. It is that for which we watch and pray, saying, "Thy kingdom come, thy will be done."

BRO. W. H. BUNDY

W. H. BUNDY'S ADDRESS.

AFTER a song or two, Pilgrim Brother Walter H. Bundy was introduced and spoke on the subject of "Our Talents and Pounds." He spoke in part as follows:

Dear Friends, we meet together with two thoughts in mind, "thankfulness" and "gratitude."

We meet together as Bible students, to know God's plan, to understand the message of salvation. It is one thing to know God's plan and purpose, and quite another thing to retain the truth, to be so exercised rightly by our experiences, and day by day to be so watchful and careful that we may attain and retain God's truth now and throughout eternity. It is along this line of retaining the truth, our privileges and opportunities by which we may retain the truth that we will speak this afternoon. **It is one thing to be in the truth and another thing to have the truth in us.** Our subject is:

OUR TALENTS AND POUNDS.

One thought that we should retain in our minds after a convention like this is, as to just what our responsibilities are and how to live up to our privileges. One of the objects of these conventions is that we may the better be built up in the most holy faith.

THE PARABLE OF THE POUNDS—Luke 19:11.

One pound to each servant. In the parable of the Talents, he distributed different amounts, illustrating all classes. The object of these parables was to prepare the minds of his disciples that he was going away and would return, and of his intervening work between the two advents. Then the parable also teaches us that Christ was to remain in a far country until the time of the setting up of the Kingdom, Luke 17:21; John 18:36; Luke 11:17. **A divided kingdom cannot stand.** In Dan. 2:44, we read that God's kingdom shall stand forever, so the only logical deduction is that God's kingdom is undivided, and therefore will stand forever. The nominal kingdom is split up into thousands of factions and sects, therefore, being divided, it cannot stand and is not God's kingdom.

God is now judging the Saints and not the world—Acts 17:31, the judgment of the world. Romans 5:12 shows that all the world are criminals; therefore, if God has any favor for them, the condemnation must first be lifted, for if a person is under sentence of death, you cannot pronounce another sentence against him or try him for life, until urst the original sentence is removed. So, the term "judgment" applied to any now shows God's favor. In the parable we see four classes, servants, special servants, citizens and citizens who are enemies. Today the four classes exist:—First, the king's servants, all who have been justified; second, only a few servants entrusted with the pounds, representing the consecrated of Romans 12:1; third, citizens, the world in general, which lieth in wickedness; fourth, the enemies, those who in their own hearts are enemies of the Lord.

The world is condemned to death, and therefore under the sentence of death. There are others who have rejected the precious blood of Christ. The nobleman went to a far country. This would seem to show a considerable lapse of time and also to show that one would not receive his reward at death. The thief on the cross did not ask for a reward at death, but when Christ came into his kingdom. 2 Tim. 4:8 also teaches that our reward does not come at death. Why did Christ die, and what are to be the results?

Adam was perfect—Christ was perfect; Adam was human—Christ was human; Adam tried under God's perfect law—Christ also; Adam failed—Christ succeeded.

Christ earned by his faithfulness and obedience the right to eternal life, but he came for a different purpose. Christ gave his unforfeited life for Adam's forfeited life.

The pound in each case is representative of the measure of the Spirit in 1 Cor. 12:7, a favor through the adoption as sons. Adam was a son by creation; angels also were created and not born in sin. When begotten, we become sons and receive the pound.

THE TALENTS—ABILITIES AND OPPORTUNITIES.

Instead of its being an injustice to the world to select the church now, it will be a great favor to the world, because the church will be able to sympathize with them in conditions which Christ did not experience. These talents are opportunities along the line of our abilities and privileges. Judging ourselves—**each one is the best subject to spend his time on,** not on others. In using our talents, we are to study the Bible, study God's Word and heed the instructions.

A third way to neglect to use our talents is failure to follow the leadings of the spirit.

A fourth way is to neglect prayer. Self is the only thing that can keep us from the love of God. Humility is not thinking highly of one's self; humility is not thinking lowly of one's self; humility is not thinking of one's self at all.

A fifth way is to neglect to assemble with God's people.

Why the one talent to illustrate the unfaithful, instead of the five? The Lord wanted to show that those having even one talent are as responsible as those having five. So we read in Romans 14:12, "Every one of us shall give an account of himself to God."

In this connection, he gave the illustration of two brothers, and then of the two sisters.

A and B represented two brothers, A very blunt and B very sensitive. A said something that hurt B's feelings and so B said he was going to A and tell him he hurt his feelings and that he wanted him to apologize to him. Bro. Bundy said B had better go to the Lord in prayer and humbly ask the Lord to take away his sensitiveness. He then referred to the two sisters, A and B. They met together and agreed that they had been close friends for a long time and of course could talk over things confidentially, so A said to B,—what do you think of sister C? Let us give an account of ourselves and not be judging one another.

THREE THINGS WHEN WE CONSECRATE.

We present two things to God and he presents two things to us, but they make only three altogether. What does God give to us? A new will, the gift of God. Something we give to him—we present all we have and he gives it back to us, but appoints us stewards of it, for we must give an account. We give something to him, which he does not give back to us; namely—our justified life and privileges. We sacrifice those altogether. We are told to "forget thine own self and people"—Adam's house. Also our relatives. Our justified relatives say: You can be a Christian, you should be, but oh dear! there is no need of living such a narrow life. Forget all such things, and so shall the King greatly desire thy beauty.

Four steps in the consecrated experience: Learn the Master's will; study the Master's example; seek the Master's help; do the Master's will.

He spoke of the robe of righteousness, which reaches from the neck down to the ground, it being that way so that we might have our heads cut off.

The evening session opened at 7:30, with a Praise Service, using the songs from "Zion's Glad Songs," Bro. S. Kuesthardt, of Port Clinton, Ohio, in charge.

BRO. HAYDEN SAMSON

AT 8 o'clock, Pilgrim Brother Hayden Samson was introduced to give a discourse from the "Chart of the Ages." He spoke principally about the worlds and ages, as represented by the upper part of the Chart. His remarks in part were as follows:

His text was Eph. 3:11—"According to the eternal purpose which he purposed in Christ Jesus our Lord." He also read the text from the Diaglott—"According to a plan of the Ages, which he formed for the Anointed Jesus, our Lord."

He said that as a young man he had heard of a plan of salvation, but never knew what it was, but often wondered about it, and had made use of a great many hindrances in trying to find out what the truth was.

He said the Lord created man in perfection, placed him in Eden on trial, that man sinned, and the penalty was death, but somehow there was a change in his plan, sending a few to heaven, and the rest to eternal torment. He said it seemed to him more like a plan of damnation.

We find, however, that God has a beautiful, systematic plan of salvation, and we find it reaches across three great worlds or ages. The earth, represented by the top horizontal line of the Chart, is the base of them all, and so the earth is the same earth in all three ages. In Eccl. 1:4, we read "the earth abideth forever." The original word from which this word "forever" is translated has fifteen meanings, and two of the meanings are "perpetual" and "eternal." The fire that Peter spoke about will no more burn up the literal earth than did the flood destroy the literal earth. He said that when the time came that Peter spoke about, there would be a great coal strike.

He spoke of the first world being under the control of the angels, and that they made poor success of the work, but when the angel flies through the heaven with the "everlasting gospel," the people will believe it, because it will be the one true version, and not

a thousand and one different versions that we have to contend with.

Referring to Genesis, to the call of Abraham, then Isaac, then Jacob, he showed how God used only one man at a time then for his purpose, because one was all he wanted. It was a matter of election then, as it has been all through the Gospel Age. If God had wanted more than one man during the Patriarchal Age, he would have had them. He asked the question as to why we do not have more than one President of the United States, why do we not have 16? He replied that one was enough. He said he remembered when we did have two, one in the North and one in the South, and that as a result it cost the country thousands of lives and millions of dollars, and if we were to have sixteen Presidents, he did not know what would happen, or what they would do with the other fifteen. According to the theological standpoint of the various creeds, the other fifteen would have to be eternally tormented.

He said that the common idea regarding those not elected was that God would collect together all the coal, charcoal and wood and eternally torment them. He then gave an illustration showing that the selection, or election, now going on, is for the purpose of blessing those not elected, the same as the President of the United States is for the blessing of those not elected as President. The illustration was that of a wealthy gentleman meeting a number of poor boys who had never had any education, so he picked out two of them and asked them if they would like to have a good education and if they would study hard and try to learn, if he would send them to a good school, pay all the expenses, etc.? They replied that they would, so he sent them away to school and kept track of their progress, and when they graduated with honors, he told them that he was very well pleased and said he had been watching them and that he had still further plans, that he had a large building all fitted up for school purposes and now he wished to educate the rest of their companions, and that he proposed to use these two to teach and give out the blessing to others. He was under no obligations to select these two and send them to school, neither was it any injustice to the others to select two and give them a blessing, so also it was all of his own free will to bless the others after the two were educated.

He also referred to the parable of the "Rich Man and Lazarus," showing that it was applicable to the Jews only, for it reads—"And if **they** will not hear Moses and the Prophets, etc." He said that the word "they" meant the Jews only, for none else had Moses and the Prophets but the Jews. He also said that Lazarus represented the world, and referred to Jesus raising Lazarus from the dead, a type of what the Christ, Head and Body will do for the world during the Millennial Age.

SUNDAY, JULY 9.

AT 9 o'clock in the morning, the session opened with a Praise, Prayer and Testimony Service, led by Bro. M. L. Herr, during which Bro. Read favored us with another song. There were many splendid testimonies given and many others desired to testify, but the time would not permit.

BRO. FRANK DRAPER

THE NEW CREATION.

PROMPTLY at 10 o'clock Pilgrim Bro. Frank Draper was introduced and spoke on the subject of "The New Creation." The following is a partial report of his remarks:

Text 2 Cor. 5:17—"If anyone be in Christ, he is a New Creation."

The New Creation is brought to our attention in contradistinction to a former or older creation, when Jehovah created Adam a perfect man and made it possible for him to keep Jehovah's perfect law. This Adam did not do, Genesis 2:17. For a full description of the New Creation, he advised us to all read a volume of 740 pages, published by the Watch Tower Bible & Tract Society.

You remember that before transgressing Jehovah's law God said to him: "Have dominion over the earth, etc." Not in heaven, but have dominion on earth. Not multiply and fill heaven. One of Jehovah's purposes is to fill the earth with perfect beings. This will be accomplished at the end of the Times of Restitution, at the end of the Millennial Age. This will be accomplished by a certain number of persons, known as **the New Creation,** with the Lord Jesus as the Head and the Church as His Body—

the Christ, Head and Body. As many as have been baptized into Jesus Christ have put on Christ.

At his resurrection, he came into possession of all power in heaven and earth. Has he since been undoing all the work of Satan? No. First Jehovah authorized the Gentiles to have power; this began 25 centuries ago, and we have good Bible authority that it will end soon. Second, it was Jehovah's plan to prepare a Bride for the heavenly Bridegroom.

If you are of the class whose names are cast out as evil, rejoice. Do not go around with a long face. No, we are to count it all joy when we fall into diverse trials, etc. All who are joint-heirs must take the steps he took, but **we** must take one step which he never took. Bro. Draper then showed from the Chart Adam's perfection and fall, how the world fell with him, and how it required the perfect Man Christ Jesus to take Adam's place in death, in order to thus lift mankind from the plane of condemnation and death, up to the plane of justification and life. This last step from condemnation our Lord did not have to take. All the other steps that the Lord did take, consecration, sacrifice, baptism into death, etc., we also take with him.

When our Lord Jesus was baptized in the river Jordan by John, he became the Head of the New Creation, and for us to become members of the Body, we must believe with head and heart. If one is justified, is he not a member of the New Creation? No. He must offer himself a living sacrifice.

He gave considerable attention to the word "repent." The world is not called to repent, but to reform. Sodomites and those of Gomorrah would not have been Christians if they had reformed. In Titus 3:5, we read that we are saved by the "washing of regeneration." As a New Creature, your human nature has gone out of existence. It is this New Creature that is now running the race and which God is judging. The old man Draper could sin, and get much out of harmony with God. It is the New Creature that cannot sin. We have the mind of Christ. He did not say that we had the body of Christ. The natural man is not subject to the law of God. A wrong disposition of the flesh is not the new will, but we should get control. Brow-beat the old man. Not someone else, but I am to browbeat the old man Draper, and you are to browbeat your old nature. Don't listen to him at all. Tell him you have no time to give to him. He will want to explain this and that and to compromise with the new mind, if possible, but it is for you to browbeat him. Keep him down. The old nature dies hard. Do not let sin reign in your mortal bodies. Do not say there is no sin there, for there is, but do not let it reign there.

Sometimes our best friends on earth are adversaries to us in wishing us not to be so strict in our walk in the narrow way. He gave the illustration of our Lord and Peter, showing how Peter was both favored and rebuked by the Lord. First, when our Lord asked whom the world said he was; some replied that he was one thing and another something else. Then Peter was asked and he replied: "Thou are the Son of the Living God." The Lord replied that flesh and blood had not revealed it to him, but God had. This might have made Peter a little puffed up to think the Lord would reveal something to him, etc. Later when the Lord spoke about his intention to go to Jerusalem, and that he would be persecuted and crucified, Peter spoke up and said, "Not so, Lord! be it far from thee." Here the Lord rebuked him and said, "Get thee behind me, adversary." Here, Peter, one of the Lord's best friends, was an adversary, trying, though unintentionally, to get the Lord to do contrary to what he knew was the Father's will concerning him. The ways in which our Lord was tempted were the same as his brethren must be. You remember how he created bread and fed many, and then they said, "We will make him our King." The Master saw that it was not the Father's time for him to be made King, thus they were adversaries to him, so he went into a mountain to pray. He was tempted to do something not in keeping with his consecration vows.

Second, We are tempted to get discouraged. God permits Satan to thus tempt us, so that by resisting we may become strong, but He will not permit us to be tempted above that we are able, but will, if we make use of the means he gives us, make a way of escape for us. Sometimes we are tempted to get discouraged when planning a meeting and expect about a hundred to come and find only five or six present, or we may have thought we could sell a good many Dawns, but can put out only a few. Resist the Devil and he will flee from you, and after awhile, we will hear the "Well done, good and faithful servant, enter thou into the joy of the Lord."

After singing one song, Bro. Draper was immediately followed by Bro. J. D. Wright of the Bible House staff, who spoke in part as follows:

BRO. J. D. WRIGHT

SUBJECT—"THE GOOD FIGHT."

MY SUBJECT being so much like that of Brother Draper, I can only follow in his track, and as it is getting late and you have been sitting quite a while now, I will be as easy with you as possible.

Our subject is found in 1 Tim. 6:12—"The Good Fight." This world has had to do a great deal of fighting and those who have fought faithfully have been crowned with the greatest laurels the world could give, and those were none too good for the fighters of this present world. But, the good soldiers of Jesus Christ are in a better fight. Paul said: "I have fought **the good fight,** I have kept **the** faith, I have finished my course."

I want to call your attention to several things in this text: First, Thou art called unto eternal life. Second, Lay hold on eternal life. Third, Witness the good confession. Fourth, Fight the good fight.

First—We see clearly that the call of this present dispensation is to Glory, Honor and Immortality, joint-heirship. Nevertheless there is another call: "Fight the good fight of faith, lay hold on eternal life, where unto thou art called." Death is in the world and we all know how it came to be here, as recorded in Romans 5:12. Death is upon all, and for any to have life, they must be called out of this death condition. Darkness covers the earth, and gross darkness the people, and we are witnesses to this fact. Death and darkness are here, and even those who are said to be alive in the world are yet under the sentence of death, even these are in darkness. The Apostle Peter mentions this when he says we are called out of darkness into this marvelous light. In other words, we are called out of death. Our Lord also referred to the same thing when he said: "The hour is coming in which all in their graves will hear the voice of the Son of man and come forth." They will hear his voice and live. It is necessary that we are called out of darkness into his marvelous light if we wish to have any standing with God. Whosoever believes on the name of the only begotten Son has life.

Second—The Apostle says to "lay hold on eternal life." Those who believe in their hearts have life, but they have not a very tight grasp upon it. The life which we have by faith is a very temporary matter, if we go no farther than that. It will last a little while, but will vanish if we do not make the best use of it. The only way we can do to get a fast hold on eternal life is to obey the Word of God, as recorded in Romans 12:1. We must present ourselves a living sacrifice because it is in our reasonable service. If any man would come after me, let him deny himself, take up his cross and follow me, said the Lord in another place.

There is a place in the kingdom for all those whose hearts are longing for the kingdom, and who want to see Jesus as he is, and be one of those who finally overcome, and be with him who overcame and sat down with the Father on his throne. It is a reasonable service for any who are justified. The majority of people do not want to go to heaven anyway. The Lord is not going to disappoint any by taking them where they do not want to go. They will have so much more anyway than they are entitled to that they will be satisfied. Whatever be the reward, to be found faithful at last, it is necessary to lay hold on eternal life. I want to suggest another thing, and it seems to me that possibly many have overlooked this matter of laying hold on eternal life—a living sacrifice, and proving what is that perfect will of God. It is not a matter merely of making a consecration. Many do that and are nominally consecrated. It is one thing to say I count all things to be loss and dross, but quite another thing to say **I have suffered the loss of all things.** If we do not go farther than the name it will not amount to anything. The true consecration takes in not only the thought of suffering the loss of all things, but of receiving the Holy Spirit to uphold us. We should have this thought in our minds when we consider ourselves under the Lord; it is not ours alone. We are to sanctify ourselves and the Lord is also to sanctify us through the truth. The Lord sends the Spirit of Truth, the Comforter, to bring to our attention that which had been spoken, that we might be guided into all truth, also in order to strengthen.

Third—We might be justified and lay hold on eternal life, but there is something more—witnessing a good profession or confession, which is important. One of the important purposes is that we might be ministers or messengers of the truth—"Ye are my witnesses."

Fourth—"Gird up the loins of your mind." Or in other words, "fight the good fight." One way is, study the Bible and the Dawns. Put on the shield of Faith, which is able to quench all the fiery darts of the wicked one. Brother Wright gave the illustration of how, in olden times, they had shields made of different materials, some of skin and others of silver, etc. The people then fought with arrows and darts, and would sometimes set the

darts on fire, hoping to burn a hole through the skin shields, but the metal shields would not permit this, but would quench the fiery darts and bring them to naught, and so it is with our shield of Faith, if we use it.

Pray with all supplication for all Saints and for me.

"BEAUTY FOR ASHES." ISA. 61:1-3.

PASTOR C. T. RUSSEL

AT 3 o'clock Sunday afternoon, Brother Williamson, chairman, opened the session. The auditorium was packed to its utmost, holding about 1,200. Many of the friends gave their seats to the strangers and citizens of Niagara that had come to hear Brother Russell, although meetings had not been advertised for the public, on account of the limited seating capacity of the hall, and because it was the purpose to have the convention more for the benefit of the friends in the truth.

After paying a high tribute of praise and love to Bro. Russell Bro. Williamson then introduced him in his most eloquent manner.

BRO. RUSSELL then stepped forward and, in keeping with his humility and modesty, said he was reminded of the orator, who, in his remarks, soared way above the heads of his audience, and that his hearers had to tell him to "come down, come down," so he said to Bro. Williamson. He said he did not want his audience to get their expectations too high, for they might be disappointed. He then spoke in part as follows:

We are very glad, dear friends, to whatever extent the Lord has been pleased to use us; it is a great pleasure to be a servant of the Lord in any capacity. We want all to have clearly in mind one thought—that the Lord's "due time" has come for the Present Truth; therefore, if He had not sent the message in one channel He would have sent it in another channel. The Lord attends to his own work. If the Tower had not been published by Brother Russell the message would have been sent through some other avenue. When the Lord's time comes the blessing comes—that is His secret. "Times of refreshing shall come from the **presence** of the Lord." That is why we have a refreshing, and why it is the time for the blessing.

"BEAUTY FOR ASHES." ISA. 61:1-3.

OUR text this afternoon will be found in Isa. 61:1-3, and especially the latter clause of the third verse. "The Spirit of the Lord is upon me; the Lord has anointed me to preach the good tidings, to comfort all that mourn, to appoint unto them that mourn in Zion, to give them beauty for ashes."

Our remarks today are a continuation of the last few Sunday sermons, accounts of which have been published in the Pittsburg Dispatch and the Ft. Wayne News of Ft. Wayne, Ind.

In a previous consideration of this first verse, "The Spirit of the Lord God is upon me to preach the good tidings," we called attention to the fact that this primarily applied to our Lord Jesus, and when the Father would have Him proclaim the great message **He** was **first** anointed to preach. You remember the record he gave to John. While being baptized the anointing of the Holy Spirit came upon him. From God's standpoint all the members of the body of Christ are included in this anointing, and all His consecrated people are members of His body. As the apostle says: "Members in particular of the body of Christ." The hand and the foot and the eye and the ear are represented in these different members. That is God's standpoint in this general order to the whole Church of Jesus Christ, of which Jesus is head and we are members. Now this whole body is anointed to preach, and here we see that our view of preaching differs widely from the ordinary view. All the members of the body of Christ are anointed to preach; they and they alone. Just so surely as you are one that has come through justification of faith and sanctified, the anointing is upon you, and just so surely as you come under the anointing it is your commission to preach. Why? The prophet tells us.

I want in this connection to call your attention to the point that not merely those that preach from the public platform are preachers. Every child of God must be a preacher; it is impossible to be a child of God without being a preacher. If he is derelict he is sure to begin to wane and lose his life. So you will find it in your experience; from the time you came into relationship with the Lord, as a member of the body of Christ,

under this anointing, you felt that the greatest privilege was that granted of being a co-laborer with the Lord, a preacher of the good tidings of great joy. Those that are of this way are noted everywhere. What are we anointed to preach? **Jesus and the resurrection.**

There is another way of preaching; according to the Scriptures there is no authority for the sisters preaching in a public manner. How shall she minister then? There are many ways in which she can preach. He here gave an illustration, telling how at one time he was holding a meeting in New York and some lady came to him and asked him to pray for her that she might get more light on the truth. She had been an agnostic, but her sister had come into Present Truth, and it had worked such a marvelous change in her that she herself now wished to get the truth. We are to preach the truth by whatever talents we have, public or not. We are to be living epistles, and no way will send it to the heart quicker than living the truth, as did the sister in the above illustration.

Now we come down to the particular words of our text for this afternoon, "Beauty for Ashes."

Part of the preaching is to comfort all that mourn. A great many people seem to think they are to shake people over torment and comfort them with that. We find that our commission is that we are anointed to preach the good tidings, to bind up the broken-hearted—not to break them. All that ever came into the truth had their hearts broken. It was not the Lord's saints that did it. I am sorry if they did. There are plenty of circumstances all around us that are breaking men's hearts, and our part is to "bind up the broken hearts;" the part of the "Good Samaritan;" to tell them of the good tidings of great joy, which shall be—shall be. It has not been, but it shall be unto all people; it is bound to come in "God's due time."

TO COMFORT THEM THAT MOURN.

It might seem strange, dear friends, that the Scriptures speak of the Lord's people having considerable to mourn for. "Blessed are they that mourn, etc." We are not to comfort those that do not mourn. They do not need our comfort. Let those go who are rejoicing, who have all the hilarity. You are neither to break their hearts, nor are you to comfort them. They do not need the comfort, neither have we the commission to break their hearts, but "bind up the **broken** hearts."

In Jesus' special message He called upon the "weary and heavy laden to give them rest," not to dangle them over hell. He said, "Come unto Me, all ye that are weary and heavy laden and I will give you rest." Those that are not weary and heavy laden are neither in danger of torment.

Our friends say that they have no time to talk to Christians, but that we must go to the profane and wicked, but the Lord addressed His message and all the epistles are addressed to those that believed—His disciples. He told His disciples that He sent them to the lost sheep of the house of Israel—those to whom God had committed His oracles, those who had had Moses and the prophets for their teachers. Our Lord Himself preached to the lost sheep of the house of Israel and not to the heathen; there were plenty of believers to preach to—all the household of faith. Our message is the same and to the same class of people, the household of faith. Our Lord's plan is to "Gather My saints unto Me saith the Lord, those that have made a covenant with Me by sacrifice." Others feel that they are justified by their own self-righteousness. The saint class, those whose hearts are broken, are the ones that need binding up.

The Gospel of Christ addresses itself especially to those who labor and are heavy laden and are seeking rest; it passes by those who are full and satisfied and merry. It appeals to those who mourn. They can appreciate God's message as others cannot. But why should this be so? Why should we not expect rather the reverse of this? Surely we cannot believe that heaven is a place of mourning, that the Heavenly Father is sad, that the holy angels are weary and heavy laden and seeking rest. Why, then, is it that the Gospel of the Lord Jesus appeals to the mourners? If in the heavenly courts all are rich in health and joy and prosperity, and if they all are rejoicing in the divine character and divine plan, why is it that the earthly class, rich and favored and rejoicing, should not be attracted by the Gospel of Christ.

NO SORROW IN HEAVEN, NO SIN.

We answer that the conditions are totally different. In heaven there is no sin, no sickness, no pain, no sorrow, no death, no weeping—nothing to cause mourning. On earth all these conditions prevail; if not in each individual, certainly in each family. While, therefore, it is proper that those who are sinless and free from the penalties of sin should rejoice in the Lord and be joyful, it is equally proper that those who are under sin and its penalty should mourn, should realize their true condition, should feel weary with sin and the burdens mental, moral and physical which it has brought upon us as a race, should feel heavy laden with life's trials and difficulties and should mourn and long for deliverance from these unfavorable conditions. And it is so with all who are in the right attitude

of mind. Only where selfishness has crowded it out is there no feeling of sympathy, sorrow or mourning amongst the favored few in the world on behalf of the less favored multitude.

But it would not be fair to suppose that all the rich and well-to-do who seem to be filled with joy and pleasure are really so. Truth to tell, nearly every human being has his heartaches, and not a few—while enjoying the fat of the land and much advantage over the majority every way—have a longing desire to help their fellows; but feeling the impossibility of accomplishing anything in the uplift of all, realizing that they must draw the line somewhere, they have their special objects of sympathy and assistance. Much surely is done for the benefit of the less favored of the human family in the provision of public instruction, public libraries, public hospitals, etc., not to mention the many private benevolences. In any event it is not for us to attempt to judge the hearts of one another, to determine which are they that mourn. We are safe to assume that many mourn—the majority. Our text assures us that all the anointed body of the Christ are ordained to proclaim the Lord's message of comfort to all that mourn, to all who realize that the present condition of things is an unsatisfactory one, quite beyond the power of any human being to fully rectify—a condition which God's Kingdom alone can correct.

WIPING AWAY ALL TEARS.

"There is a wideness in God's mercy like the wideness of the sea," as the poet has expressed it, and this is in marked contrast with the narrowness of human creeds and theories. **According to the latter** God's provision for the majority of the human family is that they shall mourn and be weary and heavy laden, be a groaning creation throughout this present life, and at its close be ushered into conditions awful to contemplate—an eternity of woe; mourning and sorrow, pain and anguish will be their lot to all eternity. This was the **false** Gospel which was concocted during the "dark ages" by those who verily thought they did God service in burning one another at the stake. How different is the true message of God, referred to in our text, the message which he anointed the Christ, head and body to proclaim, the message of "Good tidings of great joy which shall be unto all people" (Luke 2:10), a message of comfort to all who mourn.

True, many of those who now mourn are unable to appreciate God's message; blinded and deafened by the adversary they know not neither do they understand the mercy and gracious provision of the divine plan of salvation which centers in the cross of Christ. Confused by the various religious creeds of the world, they cannot discern the voice of the true Shepherd, and hence the vast majority are without the comfort, are hopeless, in despair. While, therefore, it is the privilege of the spirit anointed members of Christ to tell the good tidings which shall ultimately be unto all people, they are to understand that only such as have the ear to hear will be able to comprehend and appreciate their message until the new dispensation shall have been ushered in, when the clouds of error and darkness, confusion and falsehood shall melt away before the glorious rising sun of righteousness, whose healing beams are to bless the world during the Millennium.

The comfort of the Scriptures respecting the blessings which are coming upon the world, must, therefore, be understood for the household of faith only in this Gospel age, as the Master said: "Blessed are your eyes and your ears for they see and hear." Matt. 13:16. Those of sympathetic nature, in proportion as they receive the Spirit of the Lord, the Spirit of the anointing, and grow in likeness to the Lord, would mourn more than ever for their dear ones in sin, still in darkness, were it not for this comfort of the Scriptures which the Lord provided for their sakes. As they come to understand the divine message it means an ultimate blessing to each member of the human family; it means that as all of Adam's race were involved in his penalty without their consent, likewise all of them are provided for in the great redemption accomplished by the second Adam, likewise without their knowledge before the majority of them were born. Thus the Lord prophetically declares that weeping endures for the night, but joy cometh in the morning. Psa. 30:5.

THIS IS NOT UNIVERSALISM.

The whole creation is involved in the weeping and mourning and suffering and sorrowing incidental to the curse, the penalty of death; and the whole creation, redeemed by the precious blood, shall in the morning come forth to joyful opportunities for attaining everlasting life through obedience to the glorious kingdom of God's dear Son, who bought them with his precious blood. To this the Scriptures agree. Pointing down to the Millennial Age they declare that God shall wipe away all tears from their eyes—not merely from the faces of the saints of this Gospel Age. Rev. 7:17. Almost the same message was given thousands of years ago through the Prophet Isaiah, 25:8, saying: "The Lord God shall wipe away all tears from off all faces." These divine testimonies are in full accord with the others which declare that ultimately every knee shall bow and every tongue shall confess to the glory of God. Phil. 2:10, 11. These are all testimonies

of general application to the whole world of mankind, all based upon the fact that God has undertaken to provide a full atonement for sins of the whole world, which means restoration to every member of the race.

This, however, is not universalism. There is a wide difference between wiping away the curse, the penalty of Adam's fall, and the giving of every human being during the Millennium an opportunity of rejoicing in the Lord's favor in the knowledge of the forgiveness of sins that were past, and opportunity for demonstrating their love for righteousness and their opposition to iniquity, and thereby proving their fitness under the divine terms for the possession of life everlasting, which God has provided for all such and for such alone. All who, after having been brought to a full knowledge and complete opportunity, with a clear knowledge of what they are doing, shall wilfully reject or oppose or neglect the opportunities then afforded them will be properly deemed opponents of God and righteousness and fit subjects for the second death, as it is written, "It shall come to pass that the soul that will not obey that prophet shall be destroyed from amongst the people." Acts 3:23.

MOURNERS IN ZION.

It should be carefully noticed that the Lord distinguishes between the mourners in general, the "groaning creation" and "mourners in Zion," the mourners amongst those who are truly His through faith and consecration. This distinction is everywhere made throughout the Scriptures. Take for instance Romans 8:19-23, already referred to, "The whole creation groaneth and travaileth," says the apostle, "waiting for the revealing of the sons of God—waiting for the kingdom to be established." Then he tells us that we ourselves groan within ourselves, "mourn," but are waiting for a different thing. We, the church, while groaning within ourselves more privately, less perceptible in an outward manner, are waiting for our adoption, our deliverance as the anointed one, our share in the first resurrection. We constitute the sons of God whose manifestations the groaning creation awaits, although they know not of the fact.

Those who mourn in Zion have the hearing ears and the eyes of their understanding opened, and hence the message of the Gospel means to them what it cannot mean to mourners in general. The Lord, through the prophet, explains the joys and blessings which the mourners in Zion should have for their comfort, for their consolation, that they might not sorrow as others who have no hope, because believing that Jesus died and rose again they believe that all the human family, whose death sentence has been turned into a sleep through the redemptive work of Jesus, will God bring from the dead by him in due time. 1 Thess. 4:14. Seeing the coming blessings to be brought to the world, in which all their dear ones shall participate, they need not sorrow as others who have no hope. Nevertheless, as the apostle says, these groan within themselves because the blessings are still future, and the trials and difficulties, weaknesses and frailties and pains are still present.

Although the hope which they enjoy maketh not ashamed, but cheers and comforts their hearts and lightens their burdens, nevertheless they have burdens and sorrows. Our Lord speaks from the same standpoint, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "My yoke is easy and my burden is light." Matt. 11:28. The Lord's yoke is easy and his burden light in comparison with the yoke of sin and the burden of death. But while it is the teaching of the Scripture that the burdens of God's people are thus lightened as their hearts are cheered through faith in the divine character and promises, they, nevertheless, are permitted to have some burdens, though lighter ones, as the apostle again declares: "We who are in this tabernacle do groan, being burdened." 2 Cor. 5:2. But oh how different is the burden that is upon the world, and how this burden decreases as we become acquainted with our heavenly Father and with our Lord the Redeemer, and with the gracious plan of which he is the center.

"A GARLAND FOR ASHES."

A garland, a wreath, symbolically pictures hope and joy, as ashes symbolically picture the reverse. As children of wrath, even as others, as sharers in the penalty of sin and death with its concomitants of trouble and pain and sorrow, we once, as the apostle declares, were "without God and having no hope in the world." We knew not of the gracious redemption, knew not its lengths and breadths and how surely it covered us and all the race of Adam—knew not in any clear, definite manner at least, of the great divine plan for the resurrection of the dead, both the justified and the unjustified.

Earthly hopes indeed we had, earthly ambitions, earthly desires, earthly prospects, but as time passed on we found that these withered, failed, turned to ashes. We said to our souls, "Here is no rest, no rest." Every fresh earthly hope seemed to last but a time and was gone, leaving in our hearts an aching void; but now, as the poet has expressed it, those who find the Lord find rest and peace and a hope that maketh not ashamed, so that they can sing "Jesus has satisfied, Jesus is mine." In their acceptance of Jesus with their whole hearts they obtain a satisfying portion, they lose all fears as

well as old ambitions; they find new joys, new hopes, represented symbolically as a "garland" (R. V.). Not one joy, but many joys; not one blessing, but many blessings, come to those who are the Lord's—to them old things have passed away and all things become new. Even death itself loses its sting when they realize to a certainty that Christ has bought every prisoner in the tomb, and that ultimately death is swallowed up in victory and there shall be no more death, no more crying, no more sighing, no more dying, because the former things will have passed away.

THE OIL OF JOY FOR MOURNING.

How poetic the promise of the oil of joy instead of mourning. In ancient time the mourning and rejoicing were expressed more in an outward form than is customary today. The mourning and sorrowful would frequently go about clothed in sackcloth and with ashes upon the head, as indicative of their woe; and on the contrary, when the occasion of their mourning had passed, it was the custom to display the spirit of rejoicing by washing and then specifically anointing with a perfume. Such a perfume oil was used in the anointing of kings of Israel and of their priests by the Lord's direction, and is very properly understood to signify the anointing of the Holy Spirit. So in this symbolical statement of our text, the oil of joy, the oil of gladness, represents the anointing of the Lord's members with the Holy Spirit, the spirit of joy and gladness and refreshment and comfort, as instead of the spirit of sadness.

The poet has well expressed this matter, saying: "Why should the children of the king go mourning all their days?" Throughout this Gospel age those who accept Jesus as their Redeemer and who seek to walk in his steps and who make full consecration to him and to his service are accepted of the heavenly Father as his children and anointed with his Holy Spirit, the spirit of gladness, the spirit of joy to all who receive it, and in proportion as they receive it, it drives away much of the spirit of mourning and brings instead much of the spirit of joy. As the apostle declares, speaking of this class: "Rejoice, and again I say rejoice." Phil. 4:4. He tells us, too, that we are not only to rejoice in the comforts, privileges and blessings that are ours, but we are to rejoice in tribulations also, knowing that all the experiences of the present life are working together for the development, the preparation of this class to be the kings and priests of the Lord, his associates and joint-heirs in his kingdom that is soon to be established.

THE GARMENT OF PRAISE.

Continuing to speak to us poetically, the Lord declares of this same class that his appointment for them is the garment of praise, instead of the spirit of heaviness. If any of the Lord's people, after becoming participants of the Holy Spirit, are dejected, morose, unhappy, let them know assuredly from this text that they are not enjoying that which the Lord appointed for them. His own declaration is that he has appointed the garment of praise to supplant the spirit of heaviness. True in our present imperfect condition many things occur to make us heavy-hearted from time to time, and some temperaments are more subject to this ailment than others; but each should seek to cast off the care, each should seek to take his burdens to the foot of the cross and leave them there, each should remember that the Lord careth for him, and has promised that all things shall work together for good to the called ones, according to his purpose. Many never get rid of the spirit of heaviness, because they fail to put on the garment of praise—they fail to be sufficiently thankful, sufficiently appreciative of the good things received of the Lord. This is not only true of Christian people in general, but it is sometimes true of those who have been specially favored of the Lord in the knowledge of present truth and the refreshment which it brings.

A brother who, rather dejectedly, said to us one day, "There are some points that I still do not see clearly." We asked, "Are they many?" He replied, "Oh, yes; eight or ten." We replied, "Dear brother, give thanks; remember that your points of difficulty and doubt and fear and misunderstanding used to be eight or ten hundred. We fear that this is the case with others. We want to remind all that it is important that we should not only confess our sins, to have them forgiven, but that we should notice and acknowledge and give thanks for the blessings if we would have them continued and multiplied to us. He who recounts over and over the mercies and blessings of the Lord will find their numbers to increase and their value to enhance day by day until before long, if he continue his tears will give place to praise and thanksgiving, and so far from asking the Lord continually for fresh blessings, his petitions will be in the nature of thank offerings, and he will be saying to the Lord, "I ask no more, give what is best.

PRAISE SERVICE.

AT 7:30 in the evening, the Praise Service was opened by Bro. A. H. MacMillan, at the conclusion of which Sisters Minnie and Lizzie Nation sang "Saved by Grace," and then Bro. A. E. Williamson was introduced and spoke on "God Is Love," the following being a partial report:

BRO. A. E. WILLIAMSON

Dear Friends, the verse we have just sung, "I love to tell the story," is the sentiment of my heart to-night. I love to tell the story, and we all love to tell the one grand story of God's love. We thank God that **it is not a story of damnation** or of trouble or of anything that conveys the thought of harm. The whole human race under present conditions will have the opportunity of coming into reconciliation with God and find the great privilege of salvation. I am glad it is our privilege of telling something of the love of God.

1 John 4:16—**God** is **Love** (with special emphasis on each word). I sometimes think that even the friends in truth might think upon the comprehensiveness of that simple statement that **God** is **love.** This is the only characteristic of which God is said to be the embodiment. From the crown of his head to the sole of his feet, if we may use such an expression in connection with God, **He** is **love.** Some of the old ideas that were and are still prevalent in the hearts of many are these. Some say on the one hand—yes, God is loving, to those whom he elects to salvation, those whom he predetermined beforehand should be saved. Again—yes, God is loving, he provides a way by which every individual should hear the Gospel, so far as he was able, and to accept of Jesus Christ, **if** he heard of him.

In the first chapter of Genesis God promised his love by his great favor to Adam. Notice five points:

First—God made Adam in his own image.

Second—Perfection in all his organism, so that in everything there would be coöperation and harmony.

Third—God gave him dominion; this constituted him a king.

Fourth—Perfection of mankind and the love which God manifested toward him. He was placed in the garden of Eden, a representation of the earth later.

Fifth—A perfect companion, capable of appreciating him, and who in his arrangement constituted his other half. Further, that it should be an everlasting condition, with the trees of life, to which man had access.

You know the rest. Adam did that which was evil in the sight of the Lord and he fell. The result: because Adam sinned, the perfect being, it required that another feature of God's character should be brought into prominence.

While God is love we are obliged to recognize that there are other attributes of God, which must modify conditions. God is love, but that great being possessed of such wonderful love must necessarily be guided by the principle of justice.

HOW DID JUSTICE OPERATE?

When man sinned God declared that that individual wilfully transgressing must bear the penalty of his justice. Here Bro. Williamson gave some illustrations; one of how some one gave a gift to another and then that person turning to be his enemy. The donor would have the right to ask the return of the gift. So with the gift of life to Adam. Again, the illustration of the father, giving a gift to a child, if the child was desirous of destroying it the father would have the right to deprive him of it. Dust thou art and unto dust shalt thou return was spoken of Adam. God deprived man of the evidence of his love because he needed an appreciation of his justice. In Romans 5:12 we see an evidence of God's justice. God had a right to do with the race as he saw fit. It is a privilege for any to live at all. In Hebrews, third chapter, we read of how the earth is full of the power of God, and also of how every system out of harmony with his love will be destroyed.

God is not taking for his church, to be the judges of the world, those who merely say, "God be merciful to me, a sinner, and give me a place in the kingdom." They know nothing about the love, justice, wisdom and power of God. He **could** have done this, but he is not doing it.

With this address the services for Sunday closed.

PRAISE SERVICE.

MONDAY morning at 9 o'clock sharp the praise and testimony service was called to order by Bro. Fred Williamson, also of the Bible house staff. During this session Bro. Read sang the song, "Our King is Marching On." His magnificent voice rang out through the large hall. Every word was distinctly uttered and each time when he came to the chorus the audience joined in with a will, glad indeed to sing of our King, who is

marching on, while the thrones of other kings are going to pieces.

Bro. Fred, as he was called, to distinguish him from his brother, A. E., who was generally spoken of as Bro. Williamson, gave us for a text for the praise and testimony service the verse found in Numbers 16:9: **"Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel to bring you near to himself?"**

During this service 33 testimonials were given. Each was requested to make his or her testimony short and to begin by giving their name and the town from which they came. All the testimonies were good and showed the love of God in their hearts, and many more would liked to have testified had time permitted. We remember specially a few of them. One was that of a brother who formerly was a Roman Catholic, and he told how glad he was to have gotten out of that darkness into God's marvelous light. We also heard from our dear Sister Keutzer of Chicago, who has been in the truth but a little over a year, and she told how she was formerly deeply interested in spiritualism, having been a medium for four years. She had formerly said that she was ashamed to think she had ever been connected with such a system, but we assured her that she was honest in her heart up to the time she received present truth, and that as soon as she saw it she dropped spiritualism (as did her husband and six others), and at once bent every energy to serve the Lord; that the Lord evidently permitted her to have the experience she had in order to the better sympathize with the poor world, when acting as their judge, when she would come into contact with those who were under the influences she had been under before she received present truth. Well, right at the convention, that very fact was illustrated. After she finished her testimony a brother, we believe from Toronto, arose, and said that he had only the day before talked with Sister Keutzer, and that she had greatly helped him, as he was considerably mixed up in spiritualism and he told how much good her testimony did him.

Then there was another testimony we remembered especially, that of Brother Abraham Obrey, a young man from Syria. After he came to this country, while delivering some bakery goods at a house about a year ago, as he was coming out, he noticed a pile of rubbish, papers, etc., lying on the floor ready to be thrown out and burned, and on top he saw a cloth bound book, and picking it up he read the title, Vol. I, **"Plan of the Ages."** Noticing that it said Vol I he concluded there must be more in the set, so on investigation he found Vols. II and III in the pile also. Six months passed without his doing anything with them, and one day as he was passing the meeting place of the friends in New York, at Eighth avenue and Twenty-third street, he saw their sign announcing that Gospel services were held there. He told his friend he was going up to see what the meeting was like and would be right down. When he got up there he found that it was a meeting of the friends in the truth, and he forgot all about his friend and did not go down for about three hours. Since then he has become thoroughly interested in the truth. He said he had come 5,000 miles to get the truth out of a rubbish heap. Bro. Fred said, "Praise the Lord, he can even turn the rubbish piles to his glory, if necessary." Bro. Obrey's testimony at the meeting was short, but we obtained the rest later, so include it here.

Another interesting testimony was that of a Baptist minister, who came to take in the whole convention. His wife has been in the truth and a Tower reader for a long time, and now he is beginning to be quite interested and said he enjoyed being with us, and that if we could not call him brother he would at least like to be called brother-in-law. Bro. Fred quickly assured him that we would gladly call him brother. He said he was waiting to get into Bro. Russell's trouble corner, as he wanted to tender him the use of his church, about a hundred miles from Niagara, for a convention, and he would invite all the other ministers of the town to join in a union meeting, without giving them many details as to what it was, but let them find out when they got there. I heard later that some sort of a one-day convention will doubtless be arranged for his place in the near future.

Bro. Messner of Wilkinsburg also gave his testimony, and he said he loved us all and if his house was large enough he would like to take us all home with him. His heart is large enough for us all at any rate.

QUESTION MEETING.

AT 10 a. m. the question meeting was conducted by Bro. Russell, the questions and answers beings as follows:

Ques.—What is it to hold the truth in unrighteousness?

Ans.—I would take that expression to be a very broad one, and that it would mean to have a knowledge of the truth that we did not live up to. Every one is responsible for whatever degree he possesses. There is a degree of knowledge which is merely a justifying knoweldge, such as we had in the nominal church, to the extent that Christ died for our sins, even though we did not understand the philosophy of it. Now, not to live according to that truth would be to hold it in unrighteousness. Then we see the sacrifice and the increase of responsibility, and so with every additional feature of life the truth brings

will increase our responsibilities. So, from my standpoint of view, all of us here who have been favored with the light of present truth have the greatest responsibility of any people in the world and therefore our lives should be according to the best standard of righteousness. That does **not** mean that we, by reason of the truth, have a body made perfect, so that it would be possible for us to live more nearly perfect than the people of the world. There are some very fine people naturally that do not have the same degree of light, and thy might be naturally more nearly righteous than those who have been blessed by the light. Often men like Robert Ingersoll are naturally very fine men. I did not know him personally, but have heard that he was well born and naturally had the advantage over others. Sometimes among the Lord's people there are those who are naturally very mean. Some time ago, 1898, page 179 of the Tower, we published an article in the Tower on the subject of "Mean Christians and Noble Unbelievers." How does the Lord view it? **According to the thoughts and intents of the heart.** Men are prone to judge by the outward appearance, but God by the heart. God's scale is 100 points of character—a perfect man. None have 100 points. See Romans 3:10, 23. Some may have as high as 50 points, others 40, 38, 35, 30, 25, 20, or even only 10 points of character. To judge them according to the flesh they would **all** fall short. How does God judge them? He does not judge them as coming under his notice at all until they come under Christ. The world has no standing at the present time. God has provided a redemption price and is going to let the world know about it and accept it in "due time." Until then they have neither part nor lot in the matter and are not counted at all. If Ingersoll was the finest man on earth God is having nothing to do with him at all. Reason would say that all the fine people would become the Lord's people, but the Scriptures say, "not many wise, not many noble, chiefly the mean things of the world," mainly the mean things. God has made a plan and arrangements, and he is judging those who come into harmony with those arrangements, and it is chiefly the mean ones that come into harmony with him. Why is it? Because those naturally well born and having high ideals, etc., see others mean and contemptible, they say they are on a lower plane. They begin to say, he is a mean fellow and needs a Saviour, but God needs me, he needs a few such persons as I am to grace his place. But the Father will not let any come except by Jesus, which means coming by the cross, realizing that he is a sinner and needs the cross to pay the price of the sin. Stuck up people do not like to take something for nothing. **The best man in the world is not worthy of everlasting life**; there is only one way, and the best man in the world needs to come by that way as well as does the worst man. Referring to the 100-point scale. What is our hope if 100 points are needed? The 10-point brother might think that the 50-point brother had a better chance than he had, but the 50-point man, if he looked at the matter right, would realize that he cannot of himself reach the 100-point mark, and that he will need to apply the merit of Christ. God's plan is elastic enough to suit each one of these. Well, the 50-point man might say, Is God going to give the 10-point man more than he does me? Yes, the meaner the man the more the Lord will make up to him. He has arranged for the meanest one as well as for the others. **"Where sin abounds there grace abounds the more."** How does the Lord accomplish this? Does he just turn the matter over to us? Not exactly. One hundred points—the righteousness of the law is fulfilled in us who are walking not after the flesh, but after the spirit. They cannot walk **up to** the mark, but they can walk **after** it, walk in the direction of it, to the best of their ability. That does not take in the world, because **they** are walking after the flesh. God counts us according to the intention of our minds on the 100 points, and Christ's death makes good to us the difference.

Ques.—If the called ones were all selected prior to 1900 are we not coveting the crown of another? I mean those that have started in the race since then?

Ans.—I think the brother does not mean just as the question reads, for if the required number has been selected that would end the matter. I think what he means is that if a sufficient number had been **called** to complete the election, prior to 1900, would we not be coveting some one else's crown? We answer, no, not at all. It is according to God's grace, and not as we will. It is not because you or I do this or that, but because God has something to give away. God has done his own work in scattering the truth, etc., and God has favored those that come into the call. If they count themselves unworthy of the crown or do despite to God's favor they are not of the kind God intends should get the crown. He intends to give them the opportunity just as though he did not know how it was going to result. Suppose a sufficient number at the present time have the grace of God and that there is no lack of numbers, and suppose I were one that had not yet made the consecration, and suppose I should like very much if the Lord had some blessing to give that I might be one of his favored ones, but I do not know, and the whole number may be completed and it might be useless to try, for I might be taking the crown from some one else? I ought to say, I have learned of the riches of your grace, Lord, and I give myself to you anyway, whether the number is complete or not, and you can give me what you please. Anything that the Lord would give would be a very great thing. All kings give presents in proportion to their positions as kings. It would be all out of harmony with God's char-

acter to give a mean thing. The Lord is going to give a blessing to thousands that are his. You give him your heart and you will get exceedingly abundantly more than you could have asked or thought of. So it would not be coveting another's crown to consecrate yourself to the Lord. If he gives you a crown, take it, for it will not be coveting any one else's crown.

Ques.—Please inform me if women are elected as leaders or assistant leaders in the Allegheny Church? If not, why not? It has been said that such are elected.

Ans.—No, that is not the case, there are no sisters elected as leaders in the Allegheny Church. The Lord did not elect the sisters as apostles or as the seventy, and Jesus loved the sisters. He loved Martha and Mary, as well as Lazarus, their brother. The Lord never appointed the sisters as speakers in the church, and we have no authority to speak differently. I always think the Lord's plan is the best. By the time I begin to doubt the Lord's ability to run the church here I would doubt his ability to run heaven. It is for us to walk in His path, not to get a path of our own and ask the Lord to walk in our path.

Ques.—Will the time of trouble begin or end in 1914 and why?

Ans.—We answer that there have been times of trouble this good while. You know **we** have a trouble corner over there, and he smiled and pointed over to his little office. There have been and there will be times of trouble as far as the church is concerned. Look at the persecutions, but the thought here is, and properly enough, that we speak about "**a great time of trouble;**" that is referred to in Daniel, twelfth chapter, and our Lord said, "**No, and never shall be again.**" Well that is the time of trouble that is in our minds, and it will not begin nor end in 1914. The time of trouble may have a beginning now, but those beginnings are only leading up to the real trouble. If there was a whirlwind coming you would expect to first see the dust and commotion before the houses would be swept away, and so we see in Russia. The time of trouble, **the awful time of anarchy,** to our understanding, comes with the close of 1914, commences really there, though like the dust of the whirlwind there will be and is now trouble preceding the awful anarchy. As to how long it will last I do not know, but I cannot imagine how it could last more than a year. As an illustration; take Pittsburg or Allegheny, and suppose they were cut off from the railroads. No peace to any man that goeth out or that cometh in. Everything would run out in a short time. We eat a good deal in Allegheny and Pittsburg. But, in the olden times, they had cities that would stand long sieges for months or years, like Port Arthur. They had great supplies. Our cities are not now in that condition with great supplies laid up; we live from hand to mouth. When anarchy comes it will bring terrible conditions, and I do not see how it could possibly last long. Things, I think, will come to an abrupt end within a year. In those times, when people are laying their hands on everything they can get, the farmers are not going to raise wheat for others just to give it away.

Ques.—Why should the trouble begin with 1914?

Ans.—I answer that the reason we expect it to begin there in the full sense is that the Father laid out the plan of this whole age. Here Bro. Russell gave a long talk on the "**Times of the Gentiles,**" showing that their lease of power began in 606 B. C., and will end in the fall of 1914, which can be found in detail in Vol. II of the Dawns.

Ques.—If Jesus had not presented his human life would he have gone into the second death?

Ans.—It would depend upon what time this question would apply. If Jesus at 30 years of age had said to himself, I will not sacrifice my life, I will live strictly in accordance with the divine law, I understand that he could have maintained his life. Nothing in God's law would have demanded his life. But, at 30 years of age, he made a consecration and gave up everything earthly. After he made that covenant with God for him then to have drawn back would have been sin and would have meant second death.

Ques.—What do you understand a spirit body to be?

Ans.—The kind that our Heavenly Father has and the kind that our Lord Jesus now has, since he is a life-giving or quickening spirit. It does not yet appear what we shall be. We have a general knowledge that it is not a fleshy body, but we cannot say that it is thus and so. There are two kinds of bodies, and if we are faithful we will get the heavenly or spiritual one.

Ques.—Why did Jesus say, "a spirit hath not flesh and bones as ye see me have?"

Ans.—When our Lord used these words he was appearing in the flesh, otherwise, as a spirit being, it would not have served his purpose as well. Paul fell down as dead. Suppose all the apostles had fallen down as dead? What proof would that have been that it was Jesus? Appearing as he did proved two things; first, that he was no longer dead, and second, that he was changed from what he was when they knew him before. They were

not yet begotten of the Holy Spirit, and he needed to bring the matter down to their comprehension; also to show them that their ministry must be a different ministry.

Ques.—Did Jehovah taste of the fruits of the garden when he beheld that they were good?

Ans.—That is too deep for me. I will not tell what the Lord did; the Bible does not.

Ques.—How can a spiritual body dwell in us?

Ans.—It does not dwell in us. What can dwell in us is the spirit of God. This is treated at length in the fifth volume of Millennial Dawn, which please read. The spirit of God may dwell in us richly in the sense of the mind of God dwelling in us.

Ques.—How is God's Word spirit?

Ans.—God's Word is spirit in the sense of its being a power or influence. Bro. Russell dropped the wooden gavel on the floor, and it of course made a noise, and he said, that is not spirit, that is matter. You can have the power of the spirit. Spirit and influences are powers that are not visible, like wind. The thoughts in the Bible are God's Word, not simply the ink marks. What goes into a man from God's Word is nothing that can be seen. God's Word is the spirit of truth—a power.

Ques.—Do you advise that the sisters take part in prayer in our meetings?

Ans.—What do the Scriptures say? The apostle says that the sisters took part in prayer. "If the sisters pray with uncovered heads they dishonor the head." You will not find me taking away any power from the sisters that the Scriptures recognize.

Ques.—Will Satan's binding be gradual and extend the full thousand years after 1914?

Ans.—That is more than I know. I take it for granted, dear friends, that the word Satan here, in Rev. 20, is the one referred to and that the chain is a symbolic one, a power, a restraining power. "And he laid hold upon that serpent and bound him with a chain for a thousand years." We might conjecture what influences are represented by the chain, etc. To my understanding these terms—devil, serpent, satan, etc.—not only include Satan himself, but all the evil institutions as well. It means restraining the evil in general, probably by the institution of laws of righteousness. I would think it would be after 1914. "When the judgments of the Lord are abroad in the earth the inhabitants thereof will learn righteousness." He then gave an illustration of how it may be, that if a man tried to pick somebody's pocket his hand might become paralyzed. After a while he might recover the use of his hand and then try it again, but with the same result. He would soon realize that he had better get into a different business. Also if a man were to try to burglarize a store and just as he was about to use the key he would go blind. He would soon find that the business did not pay as well as it used to before 1914. In that time they shall not judge by the hearing of the ear, or seeing of the eye; it will be known by the mind.

Ques.—Is not our "common salvation" the salvation of all from the Adamic death? Am I right in understanding that while it relates to both the heavenly and earthly phases it will also continue the common and only salvation of the world, while the church is to share the "great salvation?"

Ans.—Well, I know that the apostle uses the words "our common salvation," and he also speaks of the "great salvation" when he says, "how shall we escape, if we neglect **so great** a salvation, which at the first began to be spoken by our Lord?" We can realize in our minds that there is a salvation by justification through faith, which is the common salvation which will apply to all the world in due time. Then, again, there is this wonderful blessing, the privilege of being joint-heirs with God's Son. These statements can be taken in either way.

Ques.—What about the statement on page 37 of Tabernacle Shadows that the under-priests were not anointed when it states in Ex. 40:16 that they were?

Ans.—Well, it **seems** to be stated that way. The thought is this: there was only one high priest at a time. Christ is now the high priest and we are the under-priests, yet we have no standing with God, except as we are in Christ. In Ex. 40:16 it speaks of anointing them **as** they anointed Aaron; it means that when the time comes for another to take Aaron's place they shall deal with him as they did with Aaron.

Ques.—Please explain the three clauses of Phil. 3:27, "Beware of dogs, beware of evil doers, beware of the concision."

Ans.—Who are the dogs? Well, let each one look around in his own neighborhood and see if he can find any that have the characteristics of dogs, snapping and barking at you. It does not mean literal dogs, but figurative dogs. If you find any, don't rub them the wrong way.

The evil doers mean, any evil doers; we have neither part nor lot with darkness. Do not have your fellowship with those who are injuring others, for if the time came they would do you an injury. Seek the company and fellowship of those that love righteousness. Put a premium upon that which is good, just and noble.

The concision in the apostle's day signified those who were in opposition to circumcision. Circumcision was a certain sign. Ours is the heart, the cutting away from our affections that which would be injurious. We are not Jews according to the flesh, but we have a circumcision of the heart.

Ques.—What is meant by the word "lust"—"Having escaped the corruption that is in the world through lust?"

Ans.—Our word lust has changed its meaning a great deal. In the Greek it has a much wider meaning. Today it is generally restricted to mean immoral desires, fleshy desires. In the original it means any earthly desires, for instance, the lust for power.

Ques.—What is meant in John 20:22 when it says that our Lord breathed on them, etc.?

Ans.—Our Lord was giving them a pantomimic teaching. He wanted them to understand that in sending them out they were not to exercise power belonging to themselves, but the power of God through them, therefore, he gave them the illustration of breath, or his spirit, which he wished to communicate to them. He did this as a sample of his spirit power, influence or mind in them, by which they would cast out devils, heal the sick, etc., in his name.

Ques.—Who is our neighbor?

Ans.—Our Lord tells us in the parable of the "Good Samaritan."

Ques.—Who are the enemies that we are to love?

Ans.—Your enemies. You need not love my enemies. I will do that myself.

Ques.—When does earth's great jubilee commence, and is it different from the Millennium?

Ans.—No, it is a continuation of the type. We are in the time of the great jubilee now. Why do we not see the restitution then, you ask? Well, how was it in the type? Did they begin in the middle of the night and take possession of things? The people did not know, but the priests were to let the people know by blowing on certain silver trumpets. We are in the anti-type of that time now. You are blowing the silver trumpet of truth in your neighborhood and I am blowing in mine. Proclaim the jubilee.

Ques.—Why could the Jews stone Stephen when they could not put our Lord to death?

Ans.—I do not know. I have often wondered about that myself. If you find out let me know.

Ques.—What does the word "Dives" come from?

Ans.—It signifies "rich man," as Lazarus signifies "poor."

Ques.—If the great company is composed of "overcomers" does Rev. 3:21 apply to them?

Ans.—No, because the limitation is here stated. It is not he that overcometh under compulsion, but "even as I overcame." Those who overcome, **even as he overcame,** are the ones to be in the throne.

Ques.—If Christ is to be the life-giver and the church the mother, how can the children of the restitution class be of the human nature?

Ans.—This is a case of adoption as far as the earth is concerned. They were children of Adam and Christ proposes to give them a life in place of the one they lost through Adam. They are not begotten in the sense that we are begotten; their promise is of restitution to that which they had lost through Adam. The second Adam is to take the place of the first Adam. They get the life Christ laid down for the world, otherwise there would not have been any for them.

Ques.—If it was necessary for one to betray the Savior, why was Judas condemned for performing his duty?

Ans.—I do not know any place in the Scripture that says he had that duty to perform. The matter is simply this: Prophecy said that our Lord would be betrayed, just as it was also stated that when our Lord rode into Jerusalem that there would be a shout, and so, afterwards, our Lord said that if the people had not shouted, the very stones would have cried out. It was not compulsion on Judas' part. The Scriptures say that he had a devil and that he was thief. I do not have any sympathy to waste on Judas.

Ques.—It is generally accepted that all of our Lord's parables were suggested by certain facts. How about that of the "Rich man and Lazarus"? Is it the only one founded upon imagination?

Ans.—I had never thought of the matter that way before, and I do not know. But, what are you going to do? It is there. If any one takes it as a fact, he has a tough brain. Bro. Russell then went on to show how ridiculous the whole parable would be if each item in it were a fact, how that the rich man would be sent to torment simply because he had enough to eat, wore linen and purple, so, Bro. Russell said according to that, many of us there would have to go to torment, simply because we had enough to eat, had on a clean shirt and wore some purple. Also, in the case of Lazarus, he went to heaven simply because he was full of sores, laid at the king's gate, and had the dogs lick his sores. He then showed that if taken as literal facts, Abraham's arms would soon be full of people full of sores, for he could not hold very many.

BAPTISM SERVICE.

AT 3 o'clock, the friends tried to assemble at the First Baptist Church of Niagara for the baptism sermon and service, but the building was soon full to overflowing, and a great many could not get in. The minister of the church had announced the service to the congregation and a number of them were present. When Bro. Williamson went to see the Baptist minister about getting the use of his building he was quite surprised to learn that we expected fifty or sixty to be immersed, and when Bro. Williamson told him that at St. Louis 144 were immersed his eyes opened pretty wide. Instead of fifty or sixty being immersed, however, at Niagara, there were 94; Sisters, 58, and Brothers, 38. Bro. Russell's sermon can be read in the sixth volume of Millennial Dawn, practically as given at the convention.

One person I noticed particularly was a colored man who gave his name as the Rev. Abraham Lincoln. One of the brethren had met him in a restaurant and gave him a "hell tract," and as a result of that he was at the meeting and said he would like to meet Bro. Russell and learn how to join us. I do not know whether he met him or not.

FAREWELL MEETING AND LOVE FEAST.

AT 7:30 p. m., we met again at the Auditorium of the Natural Food Co. for the Farewell Meeting and Love Feast.

After a song service, Bro. Russell stepped forward and spoke in part as follows: Those the most interested in the Truth want to tell and talk about the truth constantly. He likened us to the Widow's Cruse of Oil, saying, as we go home, to pour out the oil into the vessels that could not go to the convention, and we would find that after we had them all full, we would have ours running over.

WHAT SHALL BE THE CENTRAL THOUGHT?

The central thought is that we are the Lord's called out people, all the Lord's consecrated people, wherever they are. They are all called according to His purpose, the purpose being to be with him to bless the world during the Millennial Age. We are in the School of Christ, and we are here to be trained and taught. He gives us His Word, which is the foundation of everything. In addition to his word, he has given us His providences that we may have some of the Lord's dealings richly impressed upon our thoughts, so that we may realize that "the steps of a good man are ordered of the Lord." The point of love: We are in the School of Christ to learn that very lesson of Love. The very essence of his teaching is love, which is the fulfilling of the law.

The Lord in His great loving plan is seeking out those who have his spirit of love, and who want to be in accord with his great plan, in that great work of loving and blessing all the families of the earth. Only in proportion as we let the love of God be shed abroad in our hearts are we getting our education, which the Lord intended that we should get and which is necessary to qualify us for the work which he has for us. If we do not learn the lesson of **love** we will not get our graduation papers at the close.

Love is a matter of growth and has many different branches, such as patience, etc. Love makes you patient, but a lack of love makes you impatient.

The Lord's people ought to be the most loving and patient people in the world. I notice at the different conventions that the spirit of the Lord, the spirit of kindness seems to be abounding more and more in you. What manner of persons ought we to be, etc. If we are in the school of Christ, and we find that we are making a little progress, it is a fine thing. We ought to be making some progress. Some think that they are not making much progress. Well, do the best you can and leave it to the Lord,—the Apostle said he did not feel competent to judge himself. The Lord sees and will appreciate the little things done in his name.

As we part from one another, we will be thinking of the next convention. To some it may be the next convention in another way, when all the brothers and sisters will come together in another way, the General Assembly of the Church of the First Borns, brought together from the four quarters of the earth. We are trying to make arrangements now,

dear friends, for the tickets, and those that get their graduation papers in the Lord's school will get a free excursion ticket to that convention. We are not to think that those who have passed beyond the veil will be the losers, rather, they are the gainers.

He then spoke about the death of Sister Turner, who had been serving at the Bible House for some time. Some were inclined to say that they were sorry that she had died, but Bro. Russell said he was glad, for she was a dear Sister in the Lord, as far as any could tell, and he was glad she had passed through the gate into the new Jerusalem.

He then called for an expression of appreciation to the Board of Managers of the Natural Food Company for all their kindness in giving us the free use of their building, etc. Such an expression was made by all raising their hands.

Another vote in the same way was taken, expressing the appreciation of all for the use of the Baptist Church.

Then all the Pilgrims were lined up in front of the platform, then all the Colporteurs in another line, with an aisle between them. The Pilgrims held plates of bread and as the congregation passed down the aisle between the Pilgrims and Colporteurs, they shook hands all around and broke bread with one another.

As we were marching around, Bro. Russell called for a halt and asked if we were good at remembering numbers and then gave out the number, sixty-two thousand, four hundred and twenty-six. Then he put it in another way and said to look up Num. 6:24-26, as a closing message of the convention. Read it.

COLPORTEUR MEETING.

AT ABOUT 8:30 Tuesday evening, the Colporteurs began to assemble and after a short praise service, Bro. Russell appeared and took charge. He found an audience of several hundred awaiting him, and he said he was astonished to find so many Colporteurs. Many not Colporteurs were at the meeting to see and learn what they could. Some of his remarks were as follows:

I have a very deep interest in the Colporteur branch of the service. All the mail from the Colporteurs receives the first attention at the Bible House, and we send out envelopes especially for the Colporteurs to use, which are not for any one else. It seems to me it is one of the most important branches of the service. I have seen some of you on other occasions.

The Colporteurs were urged not to stint themselves on eating. "If a man will not eat, neither shall he work," re-arranging the Scriptural injunction!

Bro. Russell told the story of the man who noticed his horse nibbling at the top of the hitching-post and at once came to the conclusion that his horse wanted sawdust to eat. So, he began to put saw-dust in the horse's feed each day, increasing the sawdust and decreasing the amount of oats. He said it worked fine until just when he thought he could feed nothing but sawdust the horse up and died.

Bro. Russell suggested several articles of food specially beneficial, such as eggs, shredded whole wheat biscuits, of course, for breakfast; a glass of milk in the middle of the forenoon, or an icecream soda when the day is hot. He also said that a lump of white sugar taken when feeling specially exhausted is most nourishing, as it goes immediately to the system by assimilation.

Our means used in the dissemination of the Truth are different from the ways and means used by others. The Pilgrim work is a little different from that used anywhere in the world; so the Colporteur work is different from anything else, not that we are trying to get something different, but the Lord is guiding. We tried to have Millennial Dawn sold in the ordinary way. We first tried selling them through the book stores, and sent a shipment to Chicago to Mr. Fleming Revell, who put them on his shelves. They had not been there long, when one day Major Whittle, who also wrote religious works, came into the store, and his eye fell on Millennial Dawn, and he said: "See here, Mr. Revell, what is this?" "Oh, I am not narrow," replied Mr. Revell; "if the people want those books, I sell them or anything else." Mr. Whittle replied that if the Millennial Dawn books remained on Mr. Revell's counter then his books and those of his friends would come off. "Well, if you feel that way about it," replied Mr. Revell, "I will take the Dawns off." As a result the Bible House received the shipment back.

We then tried advertising in the papers, but the sales did not pay for the cost of the "ads," for the people would begin to write to the editors of the papers telling them what a bad book it was, so that that method had to be abandoned too. The Lord was not willing to have such methods used.

The Lord is able to find his wheat, and he is using various ways and means. Think as hard as you can and you will not think of a better way of reaching all of the wheat.

The world considers this work book-selling, but it is preaching in the most effective way. No other book has been excluded from the bookstores, public press, etc., so much as the Dawns, yet no other book has had such a sale. It is the Lord's doings and marvelous in our eyes. This work is preaching, making known the "Glad Tidings" in the most effective way.

Suppose you had the ability and permission to address every congregation in this city, what would it amount to? When you got through, they would not have much of an idea of what you were trying to tell them, but would think you a crank. Then you might think you would go to the Bible classes and prayer-meetings, but they would sing you down. No, the Colporteur method is the most effective way of preaching the truth and of putting out the Dawns.

The Colporteur work is not a business proposition. Some worldly people think it is a good thing to make money at. We let anyone sell it, but we have found that as a rule the worldly people could not sell the books; they must be interested in the matter to make a success of selling the books. The Lord has closed up the work to a few, to a certain class of laborers. It is a glorious opportunity for those who are consecrated to Him and so situated that they can take up the work for the love of the work. It is a ministry of the truth and is next to the Pilgrim work. I would rather be a Colporteur, said Bro. Russell, than to be the pastor of the largest church in Niagara Falls. The Colporteurs go from city to city and are reaching the people in a private way. In the Lord's providence, there is a certain amount of stigma attached to this work—"**a book-agent.**" We are treated as deceivers, yet true, as book-agents, yes, but servants of the Lord. If we feel that our ministry is of the truth we can take courage. We have the only thing on earth that can stand all the honest investigation and criticism.

Our lines have fallen in pleasant places. **What more could we ask** than to be co-laborers with the Lord in this Harvest Work? We believe that the Lord is now gathering His **Jewels** from the four corners of the heavens.

The object is the separating of the wheat from the tares, because it is a harvest work, and truth itself will do it. We are not expected to convert the world.

The Lord's people long ago were in Babylon, but the Lord said, "Come out of her, my people." Who came out? His people. How many? Only a few.

Babylon the great is rich, has a great name, in need of nothing, etc., but really from God's standpoint, they are blind, miserable and naked. So, now the Lord says, "Come out of her, my people." If we are loyal to him and the truth, we will come out and follow him whithersoever he goeth.

He gives us large wages in peace, joy, etc. None can learn the song, except the 144,000. We wait for the time when we shall pass beyond, when we shall hear him say, "Well done, good and faithful servant over a few things." Not that we have done anything great but we have done some **little** things. Imagine the angels who have desired to look into these things say: "Oh, that I might have had the privilege of thrusting in the sickle."

The only success of the nominal preachers is that they succeed in keeping the people from knowing what they do believe. It is reported that Dr. Eaton, with whom Bro. Russell had the notable debates, said to his congregation of about eight hundred, he wished two hundred of them knew what they believed. The difference with us is that we do know what we believe. We are gathered to the Lord instead of to men. One is your Head, one is your Lord, even Christ. That is the secret of our success. It is not the fear of hell that constrains us, but the love of God. What salary shall the 20,000 preachers get? The Lord says that in the world you will have tribulations that will work out something good.

There were sixty-one Colporteurs present who are actively in the service. Fourteen more who proposed going into the work at once, and twenty-two others who hope to arrange their affairs so that they can get into the work within a few months.

Have a method.

Have a method that is simple.

Have a method that comes to the point at once.

Don't talk too fast, as your voice is new to the person.

Do not answer questions. Let the books do that.

Refer to the book, the book, the book, etc.

Start interrogation points all over their minds, but do not answer them. Arouse curiosity without satisfying it.

Several illustrations of methods used in canvassing persons were given, by Bro. Cole, Bro. Sexton, Bro. Manning, Bro. and Sister Magnuson and others, using some of the audience as prospective customers. It was amusing, instructive and interesting.

Colporteurs wishing assignments of territory were told to see Bro. and Sister Wright, who took places on the platform, and thus ended the best convention ever held.

REMARKS BY BRO. BOHNET.

(As I was called out of the hall at this point, to attend a sick sister, I did not get any notes on Bro. Bohnet, and we are indebted to Sister G. W. Seibert for the following notes

on his talk.)

Brother Bohnet was requested to give a talk upon methods, he having large experience in training book agents. He said in part:

There are certain principles that must be observed in every sale. **Four factors enter in where a sale is consummated.**

First—The **attention** must be attracted. He used the illustration of a lady entering a store and a piece of lace brushing against her shoulder. Her **attention** was attracted, and although she had no intention of buying lace when she entered the store, she stopped and examined it. Her **attention** was attracted, **the first step was taken.**

Second—You must get the person **interested.** The woman entering the store was first attracted by the lace; next she examined it and found it was a very good piece of lace for the money; thus she took the second step, became **interested.**

Third—You must awaken a **desire** for the article you are selling. In the woman's case, her attention having been attracted, her interest awakened, the **desire** to purchase next presented itself, and she then took the fourth step of consummating the sale—she **bought.**

Again, **you must take the mind of the person from the condition in which you find it,** and get it into the state in which you want it. Remember—**do not try to meet their opposition,** but **get around it.** If forced to meet it you may say, "I have never looked at it in that way." You must remember that you cannot get the better of an argument and make a sale at the same time. Even if you have the better of an argument, you will **lose** the sale, if you argue and make your point.

The very way you say "Good morning" counts for a great deal. Don't emphasize the "**morning**"—everybody knows that it is morning. Don't snap it out, for you rub them the wrong way immediately. Say "**Good** morning," the emphasis on the word **good.** I have spent hours trying to get agents into the proper way of saying good morning.

The difference between success and failure is almost imperceptible. Some people think there is a great difference; that is a mistake. Two artists will sit down to copy the same scene; both use the same kind of brushes, the same colors, the same kind of canvas, yet when they have finished, one picture is worth $1,000 and the other only $2 or $3. The paths to success or failure **start** parallel, but later diverge.

After having said "Good-morning" in a pleasant manner, your next remark should be "Pardon me." You thus show that you recognize the fact that you have intruded upon your prospective customer's time. To the illiterate, you place yourself above them by this remark, which will command their respect, while by one of higher social position, you will be recognized as an equal. You thus avoid all risk of having the door shut in your face. If the door is slammed in your face, it is **your** fault. You have in **some** way offended the owner of the house.

Next, **the manner of holding the book** is important. At first, keep the book out of sight; let them suppose you came upon some other errand, to ask the street number, or something of that sort. When you have their **attention,** open the book. **Hold it by the bottom,** balancing it upon the four fingers, like a picture on an easel, with your thumb at the back. In this way you have perfect control, can show the book to several at a time, turn it upside down, turn over leaves, etc.

Next, speak **just loud** enough to be heard, in a soothing way. Make your hearer feel that you never spoke like that to anybody before. Hold the book about 18 inches from their eyes. Look into their eyes, **not at your book,** thus you can tell whether you are making a good impression or not.

Next, have a set memorized speech in order that you will not have to think what to say next. To a fast talking person, talk fast; to a slow talker, speak slowly, and watch their expression. If you talk slowly, they will think slowly, but if they naturally talk rapidly and you talk slowly, you will become tiresome and thus run the risk of losing a sale.

END OF CONVENTION.

FROM this time on the friends began to separate and go to their various homes, some of the pilgrims having immediate appointments and some of the colporteurs going at once to their fields of labor.

GORGE TRIP.

TUESDAY afternoon, after the colporteur work was finished, about 200 took the famous gorge trip.

As light is required to bring out the colors of the rainbow, so is a trip around the Niagara Belt Line necessary to bring out the true beauties and grandeur of the American and Horseshoe Falls, the great whirlpool, the wonderful gorge and the magnificent scenery that has made Niagara world-famous. Before the great lines of electric traction were established at the falls it was impossible to gain access to the many pionts of interest, now reached with ease, by the wonderful trolley system now encircling the gorge,

which for a distance of over 20 miles continually presents to the tourist an everchanging panorama of wonderful scenery.

Boarding one of the large observation cars we were carried to the American approach of the great steel arch bridge spanning the Niagara River, a few hundred feet below the falls. As we approached the bridge, and as usual singing a hymn, some workmen shouted to us to "get off the earth." Soon we were on the bridge, a hundred and fifty feet above the water, and Bro. Russell, who was in our car, said: "We are off the earth."

As the car slowly moves over the bridge, one of the grandest and most perfect views of the falls is enfolded, and in the course the car took, for nearly one mile up the river, on the Canadian side, this magnificent view of the American and Horseshoe Falls is ever present to the eye, always from a new point of vantage, until the car reaches Table Rock. From this point may also be seen the Canadian rapids above the falls, and the wild and plunging waters in the mad rush before leaping into the chasm. In the river below may be seen the little steamer "Maid of the Mist," plying back and forth on its trip. At Table Rock the car describes a loop and returns down the Canadian side of the river toward Queenston, skirting the brink of the cliff, a hundred and fifty feet high, for a distance of nine miles, always within plain view of the river and gorge. On approaching the great railway bridges, about two miles below the falls, the placid waters of the lower river once more becomes turbulent, until the wonderful whirlpool rapids are reached. Continuing along the high bank a splendid view of the great whirlpool is seen, and the course of the river at this point, taking an abrupt turn, the gorge and river on its way to Lake Ontario may be seen for several miles. Continuing and approaching Queenston Heights, a turn in the route suddenly reveals the magnificent panorama of the Lower Niagara River and the surrounding country for miles. This fertile plateau, stretching for many miles along the south shore of the lake, is one of the most productive fruit regions of America. At Queenston Heights we left the car for fifteen minutes, and ascending the heights, singing as we climbed the hill "The toils of the road will seem nothing when we get to the end of the way," and we viewed the great monument, 200 feet high, erected to the memory of the famous British general, Sir Isaac Brock. From this height we had a splendid view of the surrounding country for miles and miles. A gradual and easy descent brings the car to the approach of the Lewiston Suspension Bridge. Crossing this bridge the car proceeds to Lewiston, from which the return trip to Niagara is commenced over the Great Gorge Route, running close to the water's edge all of the way. This ride up the gorge is so wonderful in its scenic features as to defy description, the car passing on amidst scenes of imposing grandeur by a winding course, following the contour of the river bank. A short time after leaving Lewiston the Devil's Hole is passed. This point is prominent in the annals of the Niagara frontier history, a British caravan and company of soldiers being ambushed and massacred by the Indians in 1763, the entire company being driven over the cliff to death on the rocks below.

On the way up the gorge a closer view of the whirlpool is had, and at a turn in the river the whirlpool rapids suddenly loom into view, churning, foaming and tossing and forming a scene that holds the tourist spellbound with amazement, admiration and awe. The whirlpool rapids as a whole is one of the most striking spectacles of the visit to Niagara. After leaving the rapids and passing the great railway bridges the car begins an easy ascent along the river bank, and here the river and all its beauties sink into restful dimness. Nearing the top a mass of natural stone formation is passed, and once more we were in the city of Niagara.

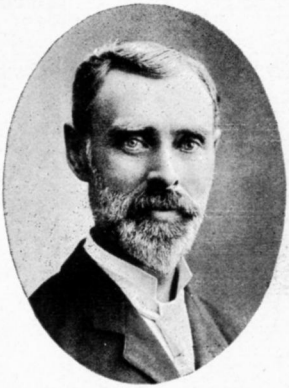
Soon we reached the place at which we were to get off, and alighting from the car we separated, some going to the railway stations and others to their boarding houses, as they were to stay a day or so longer.

That evening we stopped at the meeting place, the Natural Food Conservatory, but not a friend was to be seen, the place was deserted as far as the convention was concerned. We walked on down to Prospect Point, where we met with about 125 of the friends, and watched the falls by night, listening to their ceaseless roar. After singing a number of songs and having a delightful time of fellowship we had prayer and tried hard to disperse, but as Bro. Russell once said in answer to the question as to how he got the people together he replied, "We have no trouble to get them together, but the hardest point is to get them separated."

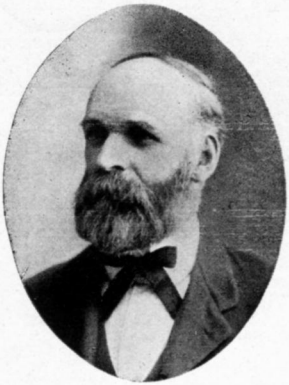
Wednesday evening there were still enough of the friends left in Niagara for twenty-one to meet together in the parlor of a hotel, where a number had been stopping, and this little meeting was the last one we had with the friends there.

Thursday morning we started for home, and after a pleasant journey reached Chicago about 8 o'clock Friday morning, and hope to see you all at the next convention, or at the General Assembly of the Church of the First Born.

For the description of the falls and the gorge we are indebted to extracts from reports of these by other parties, also of the Natural Food Conservatory.



BRO. W. E. VAN AMBURGH



BRO. M. L. McPHAIL

BRO. GEO. DRAPER

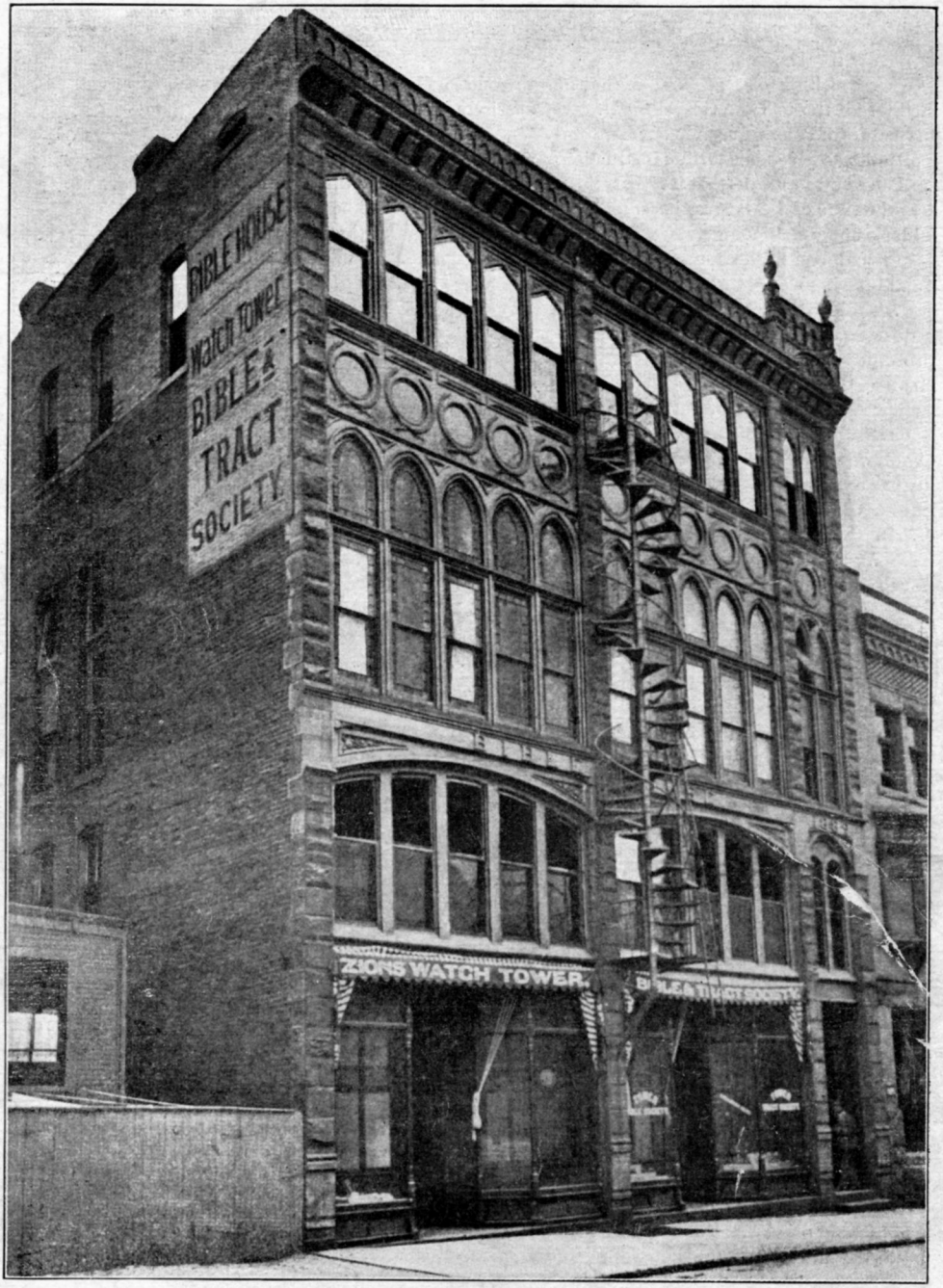
Regular Pilgrim Brothers Present in Spirit But Absent in Body

BRO. BENJ. H. BARTON

BRO. PAUL S. L. JOHNSON

BRO. JOHN HARRISON

The above are spoken of as being "Regular Pilgrims" because of a large part of their time being spent in Pilgrim service, with the exception perhaps of Bro. Van Amburg, although he at times takes quite extensive trips. There are, however, quite a number of other Brethern at the Bible House who do Pilgrim work on Sundays.



THE "BIBLE HOUSE," ALLEGHENY

Friends of the cause naturally feel a deep interest in everything connected in any manner with the "harvest" work. As many have never seen the Bible House or even a cut of it, this photo is added. The basement and first two floors are used for business purposes, the third is the "Chapel," the fourth the living rooms and Bro. Russell's study. His business office is on the first floor.